

THE
Compleat Library:

V O L. II.

Containing an Historical Account of the Choicest Books
newly Printed in *England* and in the Forreign Journals.

AS ALSO,
The State of Learning in the World.

To be Continued Monthly.

DECEMBER, 1693.

By R. W. M. A.



L O N D O N, Printed for John Dunton at the *Raven* in the
Poultry. Of whom is to be had the *first Volume* of the
Compleat Library, bound up with an *Alphabetical Table*;
or *Single Months* from its *First Publication* to this *Time*,
1693.

Advertisement.

THis COMPLEAT LIBRARY will be Continued Monthly as formerly. and shall contain an Historical Account of all the Valuable Books publisht from time to time, the various Editions of Books, several Papers and Manuscript Copies never Printed before; as also an Account what considerable Works are in, or going to the Press: If therefore any Gentlemen have met with any thing very Curious, or make any Abridgment themselves of what they Publish, that they would have Communicated to the Publick, if they direct it to John Dunton at the Raven in the Poultry, to be inserted in The Compleat Library for January, now in the Press, they shall have their request answered, (provided they pay Postage) the Author designing that nothing shall pass in Europe, worthy of the Consideration of the Learned World, but what shall be met with in this Journal; and in order thereto has taken Care to have all New Pieces as soon as Publisht— At the end of every Twelve Months (which shall conclude each Volume) there shall be added two Alphabetical Tables, the one of the Books, and the other of the Matters.

THE Compleat Library, &c.

V O L. II.

DECEMBER, 1693.

LX.

An Account of several New Inventions and Improvements now necessary for England, by Mr. Thomas Hale. To be Sold by John Dunton, at the Raven in the Poultry.

THE Author in p. 53. gives an Account of an admirable New Invention of an Engine found out by Captain Bayly, an excellent Engineer, and much Cultivated and Improved to its Perfection, by Mr. Joseph Colin's great Care and Expence. This Engine he saith will be of a great publick use in the perpetual preservation of our Royal Rivers, by deepening them and making them every where *Navigable*. and taking away all obstructions in a very short time. And he saith, that Sir Martin Beckman the chief Engineer of England; and Sr. Christopher Wren (as he is informed) have given their approbation thereof, and as also that King Charles the 2d did, and declared after he had seen the working of the Engine, that he was perfectly satisfy'd it would answer the end proposed; his Majesty having seen that it took up about a tun and a half of gravel in little more then a minutes time: And that by means of its working horizontally, it made no holes, but rather filled up such as lay in the way of its working, and left the bottom of the river Level as it wrought, whereby such inconveniences would be avoided, as had happen'd from the Common ballast Lighters, making such great holes in the River

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of

of *Thames*, and in which several of the Merchants Ships Coming to an Anchor, had broke their backs. And his Majesty having been made acquainted that this Engine being sent down below bridg to *Beking Shelf* (where is nothing but hard shingle) and that after halfe an hours breaking ground, it took up at 19 foot deep, about two tuns in a Minute and a half during the whole time it wrought; he said thereupon, he thought there was no way practicable for the deepning the River of *Thames*, and removing shelves therein, but by this Engine.

He saith in p. 54 and 55. That King *Charles* the 2d going down the River of *Thames* so often in his Barges and Yacks, took occasion thereby, often to Consider the state thereof, insomuch that upon a publick hearing in Council, that the Lord Mayor and Aldermen had upon a Complaint against a Patent that strained the River, and licensed encroachments upon it, he took occasion to speak it openly, that *the river was shallower before his Yard at Deptford by three foot since his restoration, and that if it should be but a foot shallower there, his ships that did usually ride, at anchor there would be spuil'd.*

The Author thereupon relates it there that he heard Mr. *Shtsbe*, the Master-builder there and, Sir *Phinebas Pett*, who was formerly Master-Builder there, and afterward at *Chattam*, aver it, that *the river is at Deptford very near four foot, if not altogether, shallower than it was at that Kings Restoration; insomuch that their Majesties Ships do there (and likewise at Chattam) ground about four foot, before they have water enough to winde up with the tide of flood, the which doth very much strain and wring them to their great prejudice: And that if there were not a very speedy Course taken to remove some encroachments, and prevent future ones, and the further stopping up the Thames and the Medway there with sullage, they would be spoiled, and those two Royal Rivers would be useless for the Capital Ships riding therein, and the Crown be put to immense charge in purchasing ground for other Ship yards, and in making of Docks, and Store-houses, and Building new Dwelling-houses for the Officers of the Yards.*

He goes on there, in p. 56. with an Account of some Papers shewen him by the Secretary to the former Commissioners of the Admiralty, that related to the Applications that had been made by the City of *London* to that Board, for the Preservation of the River of *Thames*; and one of them was a Paper of the Cities Reasons against a late Patent for Licensing Encroachments on that River, and which Reasons he saith were very weighty, and drawn with great Care and Pains, and that the Councillor who drew them, deserved a good Fee from the City. And he tells us, That out of them he noted down this Passage, namely, *That if*

if that River were spoil'd, the great Trade of England would be Transplanted, not to other Sea-Port Towns in England, but to Foreign Marts and Emporia.

And he saith in p. 57. That the City, in their Reasons, complains how by a Lease made under that Patent, it appeared that the Conservatorship of the River might by survivorship accrue to a Colouremán who is a Shop keeper in the Strand.

He there mentions how the Secretary to those Commissioners of the Admiralty acquainted him, that they, as well as the Lord Mayor, had taken a great deal of paines in the preserving of the River, and that it was incumbent on both their offices so to do. And for which purpose he shew'd him a most judicious and learned Report made by the Judge of the Admiralty that the Admiral is by his office and patent *Custos portuum & Conservator fluminum infra fluxum & refluxum maris*, and that he is by his patent empowered to make Sub-Conservators for all the Royal Rivers, and hath by the statute of *Primo Elizabethæ*, a Concurrence with the Lord Mayor in the Conservatorship of the Thames, and that the shore of the River was a part of it, and ought not to be held by any private persons as of their own right, but by those Conservators, in trust for the Government.

He goeth on in p. 58, with relating how that Secretary shew'd him the Survey of the *Encroachments* on the River of Thames: i. e. the Survey taken by the Principal Officers and Commissioners of the Navy, with the assistance of the elder brethren of Trinity-house, and of Captain Collins, his Majesties Hydrographer, in pursuance of an Order from those Commissioners of the Admiralty dated the first of March 1684. And the which Survey is printed at the end of this book: Dated from the Navy-office, October the 30th, 1684, signed by Sir Richard Haddock, Sir John Tippetts, Sir John Narboro, John Sothern, Samuel Chamblet, Simon Nichols, Henry Teddeman, Thomas Brown, Isaac Woodgreen, John Hill, Thomas Collier, Nich Kerrington, Henry Madd, William Green.

That Survey was painfully taken, and accurately drawn, and therein, before every encroachment, the dimensions are expressed in the way of feet from East to West, and feet out into the River, and some encroachments are in a Column particularly branded as prejudicial to the River.

The Author in p. 59 mentioning how patriotly a thing it is in any one to promote the preservation of that River, takes occasion to reflect on the great Wisdom of our Ancestors in making the Admiral and the Lord Mayor the Conservators of it, which he sheweth was suitable to the ancient Prudence of the Romans.

Romans, who appointed their *Hydrophylacæ*, or Conservators of their publick Rivers, and who were particularly employ'd in delivering them from shelves and all annoyances and encroachments. And the Author, there, on that head, sheweth a great deal of what we call *eruditio recondita*, abstruse or hidden learning.

He in p. 60, and 61. Hath shewn by accurate Calculation what the River of *Thames* hath suffered by the fire of *London*, and by reason whereof he saith, more gravel and soyl hath through the Sewers been driven into that river, than will be again in the next three hundred years.

He in p. 61, 62 giveth a rational Account of several Curiosities in the Course of the tide in that river. And he in p. 63, having mentioned *Campanella's* Prophecy, that *Venice* will at last be destroyed by *Oblimation*. that is, by the fullage that should spoil its waters and hinder their being navigable, goeth on there, and in p. 64, by learned quotations and references to history, to shew how several famous great rivers had been so destroyed.

He shews in p. 65. That the Administration of publick rivers, and their Conservacy is agreed on to be among the *Regalia* by all the writers of that subject, and that the greatest Persons among the Romans accounted that trust an honour to them, and that therefore 'tis no wonder that this Jewel of the Crown; I mean, the Conservacy of all the Royal Rivers of *England*, is deposited in the hands of the Lord high Admirals; and which Trust, as was said, is inherent in their Office, as well as granted to them in their Patents; and in all the Patents from the Lord Admiral, to the Vice Admirals, they are constituted by him Conservators of the Publick Rivers adjacent to each County.

But he in p. 66. Relates it from Mr. *Brisband*, the Secretary to the former Commissioners of the Admiralty, that there was a total kind of *Non user* of this part of their office, and that in their accounts of their disbursements given in to the Lord high Admiral, there was never any thing inserted, of any expence they were at in the demolishing of any encroachments, or removing any shelves in the Royal Rivers.

And thereupon he tells us, in p. 67. 68. That all men have taken what liberty they pleased in making purprestures on the Royal rivers, and still Continue so to do.

He in p. 69. Cites it out of the Report of the Judge of the Admiralty, to the former Commissioners of the Admiralty, that one person was treated with by some Concern'd in the patent the City of *London*

London Complained against, to take in the shore to the very low water mark: And that another had *de facto* agreed with them for 20l. for taking in 80 foot deep, and 100 foot long of the shore.

And he there relates it from one who saw a Deed under the hand and seal of that *Colour-man* in the Strand, before mentioned in the City Reasons, wherein there was a Covenant with some inhabitants by the Thames side in Wapping, that neither he nor his heirs and assigns will build any house on the soyle, between their houses or ground, and the low water mark, which necessarily shews that he claimed a power by the patent to do so, if he would. But the Author in p. 70, 71. takes occasion to observe that it is possible in some cases to take in some parts of the River without prejudice to it: And that the general Rule is, that we may with safety to the river gain upon the *hollow* shore, but not on the *Convex* shore, or where there are *head-lands*; a thing that would change the Channel and turn the stream into Eddys. And it hath been observed by some skilful Surveyors, that in two or three years time the River of Thames may be spoild by the changing of the channel and turning the stream into Eddys, if encroachments on the *Convex-shore* should go on to be licensed by the patentees as they have been.

In p. 12. The Author shews that all Thames-street, from Queen-bitch downward to the Custom house, hath been gain'd out of the Thames.

And he in that page mentions Sir George Treby with great honour, and saith it must be acknowledged to the immortal praise of that true Englishman, for that, he when Attorney-General, finding their Majesties Names used in informations about the prouling and vexatious patent complained of by the City, and whereby the inhabitants by the Thames side were so miserably harrassed, did Cause a Cesset processus, to be entered in the Case.

And in p. 75. he seems to reflect on that Attorney-General who in a former Reign passed the pattennt by the City of London Complained of, with the character of *Vir natus ad Corruptissimum istius scæculi genium: i. e.* a Man made on purpose for the most Corrupt genius of that age.

In p. 78, and 79. he proves by Calculation, that the forementioned part of the shore, *viz.* Of 80 foot deep, and 700 foot long that was under the patent bargain'd away for 20 l. was well worth 700 l.

But in p. 80 he very usefully mentions the only way possible for the preventing future encroachments on the River, Namely, the Admiral and the Lord Mayor, appointing their Sub-conser-vators or Water-baylys at the repairing of any Wharf, to see a
 stake

stake stuck down, beyond which the Repairers shall not proceed: And that in case any thing be erected beyond such stake, that it be immediately demolished by those Water-baylys.

In p. 81. He mentions the definition of a Conservator given by the writers of the *Regalia*, Namely a Conservator is one who defends any publick Right without a judicial process. And he there by citing many Concordant cases out of Coke's Reports, shews that a Nuisance may be demolished by any one, and that before prejudice received.

In p. 82. He relates how King Charles the 2d gave particular order to the Lord Mayor, to demolish some encroachments on the river. And that he was often heard to say, he would damn all patents that damn'd the River. The encroachment the King particularly ordered to be demolished was Sir William Warrens, and for the licensing whereof the patentees had the 20th as aforesaid; and he was only fined 5^l for the encroachment by my Lord Mayors Court of Conservacy. But the Author relates in p. 83. that partly for the good of the river, and partly for a terror to future encroachers, his Majesty, ordered the encroachment to be demolished.

The Author in p. 84, 85, 67. Cites Precedents of the Council-board, having spent much time in ordering the Remediying abuses in the River of Tyne. And there sheweth, that in the Royal river near Bristol, the Council-board, ordered an Encroacher to demolish his Encroachment that hindered Navigation.

He in p. 88 Cites a learned Distinction out of the writers of the *Regalia*, that the conservacy of the Thames is both in the Admiral and Lord Mayor, Cumulative, but not privative, that is, that neither of them is deprived of it by each others grant: and that much less is the grant thereof privative as to the King.

In p. 95. He relates that the River of Thames, hath been straitned at least to a 5th part within the Memory of men now living.

He there and in the following pages refers to the Emoluments that from the River have accrued to the Admiral and Lord Mayor. That the Lord Admiral hath thence been enabled to support the Trinity-house, that is to say, the poor Seamen and their widows by the Ballast-office.

He mentions there the Chainage of Ships in the Thames as a perquisite of the Admiral; and shews, that the right of ferriage there and in all Royal Rivers between the first bridges and the Sea, is inherent in the office of the Admiral, and likewise that there is a perquisite of anchorage due to the Admiral from all Ships that cast forth anchors in all Royal Rivers.

He mentions likewise, as belonging to the Lord Mayor as Conservator of the *Thames*, the office of measuring coles, grain and fruit in the port of *London*.

In p 97. He mentions the diligence of the Lord Mayors in ancient times by applying to the Government, when private Courtiers had surreptitiously obtained Patents that interloped in the Conservacy of the River; as for example, *Edward the 4th* having made a grant to the *Earl of Pembroke* for setting up a Weare in the River of *Thames*, the Lord Mayor applied to the King against the Patent, and obtained a *Scire facias* to vacate it, and successfully prosecuted the vacating thereof to effect.

He thereupon mentions how that the unwearied diligence of several patriotly Lord Mayors, in shewing their zeal for the Conservacy of the River, and the destroying of the patent will never be forgot while the City of *London* keeps records, namely of *Sir William Fritchard*, *Sir Henry Tulse*, *Sir James Smith*, *Sir Robert Jeffery's*, *Sir John Peake*.

And the Authors book coming out in the Mayoralty of *Sir Thomas Pilkington*, he saith in p. 98. That they are strangers to his character who do not believe that he will defend the rights of the City, with as much zeal and Courage as any of those Lord Mayors did. And thereupon he quotes a saying of *Mr. Gurnal the Divine*, viz. A Coward cannot be a good Christian, much less a good Magistrate. *Solomon's Throne of Ivory* was supported by Lyons. Innocency and integrity cannot be preserved in a Magistrate without Courage.

In p. 99. He shews how the River being in *King Henry the Eighth's* time pesterd with various annoyance, and the Lord Mayors officers being hindered in the Conservacy of the River, the City applied to the King for a Proclamation, who accordingly issued out in the 34th year of his Reign strictly requiring that none should presume to hinder the Lord Mayors officers doing or executing any thing that tended to the Conservacy of the River.

In p. 102. He mentions a young Barrester of the Temple, for saying that he remembered the time that the River at low water came up so far as to touch the Garden wall there, and which now is at a very great distance from the Wall at low water: So much is it now straitened by annoyances and encroachments.

In p. 105. He mentions how the growth of all Sea-port Towns in populousness, and the overgrowth of abules to the adjacent rivers by encroachments doth call aloud for the supervisorship of some particular person or persons from the Crown, who either being Commissioned for their Conservacy under the Crown, or the Commissioner of the Admiralty may really Conserve them.

And he sheweth that the Vice-admirals of Counties Commissions need not thereupon be altered, and that they may be nominal Conservators still, and real ones too if they please. And that no entrenchment on any fees due to the Lord Mayor's Water-bailly need hereby happen: and that though neither Lord Admiral nor Lord Mayor can erect a new Court of Justice without an Act of Parliament, yet Common reason tells us they may make as many subconservators, or deputies in the ministerial work of the Conservacy of the River as they please. And if any one publick Spirited man were either by the Crown, or Admiral entrusted with the Conservacy of the other royal Rivers, he might for each of them employ what hands he pleased.

Quod quis per alium facit, per se facere videtur.

The Author p. 108, 109, 110. Considering the lamentable present state of the River of *Thames*, doth very pathetically there thus expostulate, *viz* Who would have thought that after the aforesaid survey of the encroachments on the *Thames* and the draught of the River by *Captain Collins*, they should be no more minded, than if such a Survey had been made of the encroachments on the *Rhine* or *Texel*? would any one think that after the vast paines taken by the Trinity-house in going down the River, so many times to perfect its survey in the extremity of winter weather, and many of them being aged men Contracting dangerous Colds, Coughs and Catarrhes, because the then Commissioners of the Admiralty required the survey to be made with all expedition; and after that excellent Seaman and Hydrographer *Captain Collins*, had made so many weary steps in the Mud of the shore, yet many summers after summers should pass without any thing brought to effect for the good of the River, and without the abatement so much as of one encroachment or other Nuisance, and the Survey be no more regarded than an old Almanack Calculated for the Meridian of *Paris*, or *Madrid*? Nay which is more, can it be imagined that *Capt. Collins*, a person of great integrity should relate it to another such person, that he within this year going to see the sides of the River that were formerly surveyed, found that since the survey, there were stone Wharfs built into the *Thames* for 3 or 4 hundred foot in length, and from 10 to thirty foot in breadth, and that he found a great many other smaller encroachments on both sides of the River: and that he acquainting the then Water-bailly therewith, had from him instead of thanks a Russianly answer? Yet these things were noted down from the Captains own Mouth.

He saith very appositely in p. 111. That if those to whose care the Conservacy of the Royal Rivers is entrusted, should say, that they are not at leisure to mind the vigorous discharge of that trust in remedying these matters, a Reply may be had from the trite passage of *King Philip* telling a Complaining woman, that he had no leisure to do her Justice, and on which occasion, she said, that then he should find no leisure to be King.

And that the Conservators of the Royal rivers, may not be discouraged by the charge of demolishing encroachments, he there shews that the Law is open to compel encroachers to demolish their own encroachments. And if it shall so happen that any encroachers are *paupers* and cannot defray the charge of so doing, in that Case those encroachments made by *solvent* persons, and by which the River is not prejudiced, as being made on the *hollow* shore, may be Order'd to bear the Charge of the demolishing those made by insolvent persons on the *convex* shore.

In p. 112. He relates it that a person employed by some of the *Ministers of state* to King *James*, to discourse Sir *Robert Jefferys*, when Lord Mayor, about this matter, acquainted him, that Sir *Robert* thereupon moved it in the Court of Aldermen, that a Committee of them might meet that Gentleman at his house, and he there offering it to their Consideration as the sense of those *Ministers of State*, that Commissioners should be appointed by his Majesty, to make moderate Compositions with the owners of such encroachments, as were not very prejudicial to the River, and that the charge of demolishing the prejudicial ones might be defrayed out of such Composition, and that he desired to know whether they had any thing to object against it; the Lord Mayor and the rest of the Committee, unanimously declared, That they were very well pleased with the proposition and thankfully embraced it.

The Author then saith in p. 113. That if the like way of Compositions were ordered as to the encroachments on the Rest of the Royal Rivers that are not very prejudicial to them, and are to be Continued, a Considerable sum of money might be thence brought in to support the *Office of the Admirals Conservator* of them, and that without any reluctancy from the People, provided they may be delivered from their many vexatious Prosecutions under Patents granted of such Encroachments to private Persons; the which may be effected by the Governments issuing out a *Proclamation* to damn such *Patents*, and to Command the *Pattentees* to Surrender them, a thing most frequently done in the Reigns of *Queen Elizabeth*, *King James*, and *King Charles* the

the first, the latter King having Null'd and Revoked about forty such Patents by one Proclamation.

The Author, in p. 114. very appositly refers to that great saying, *That Prerogative in the Hands of the Prince, is like a Scepter of Gold, but in the Hands of the Subject, is like a Rod of Iron*, as applicable to the Tribly such People will have when freed from vexations, through Colour of Law given them by the many instruments under such Patents, who are usually the Dregs of the People, and may well bring to our minds the saying of Solomon, *A Poor Man who Oppresseth the Poor, is like a sweeping Rain which leaveth no Food.*

The Judicious Author saith in p. 116. That he will not mention the Names of those Patentees who gave Multitudes of Seafaring People so much Trouble at Law by their Patents of Encroachments, while they knew there were Prior Patents in being for the same Encroachments, and that therefore no Action at Law was then Maintainable by the Latter Patentees, and that they could possibly have no design in bringing their innumerable Actions against the Seamen, but only to get Composition out of them.

And he there saith, that he will not mention the Name of a Water-bayly who was Reflected on in Council in the two last Reigns, as having the Encroachers on the Thames for his Tenants at Yearly Rents for their Encroachments Connived at by him, and whom a Lord Mayor beforemention'd, reproved very sharply on that Account.

And he there saith he will not name a later Lord Mayor, who instead of being a Conservator of the River, appear'd as a Patron of the Encroachers by effecting it, that Robert Patridge, a ring-leader of the Encroachers (as the Author terms him) should be Fined only a Noble for his Encroachment that was particularly branded in the before-mentioned Survey of the Navy-board and Trinity-House, as Prejudicial to the River, and which Favour that Lord Mayor shew'd him at the Request of the Colour-man in the Strand, who was by Name Reflected on in the City Reasons beforemention'd.

In p. 117. He sets down his judgment that the office of the Admirals Conservator of all the Royal Rivers of England ought most properly to be supported out of the Admiralty Perquisites, that are already Vacant, or as they shall become so.

But in this Abstract it must not be omitted how the Excellent Authour in the beginning of this Book relates the saying of a Venetian Embassador by way of Farewel to England, *O happy Island, if it had but one publick-Spirited man in it.*

The

The Ingenious Authour hath in this Book many admirable *Miscellanea* about *New Inventions* (which would too much swell this Volume to be here Abstracted) and particularly as to what relates to the *New Invention* of the *Mill'd Lead*, so extraordinarily useful for the *Sheathing* of *Ships* against the *Worm*, and for their better Sailing, and Cheaper above *Cent per Cent*, than the old way with *Bords*; and is a better Covering for Houses, &c. and more Durable, and above 20 *per Cent* Cheaper than by *Cast Lead*, and with which any Persons may be supply'd who will repair to the *Mill'd Lead Sign* in *Orange-Street*, by *Red Lyon Square*, near *Holborn*.

LXVI.

Genesis, Or the first Book of the Prophet Moses, newly Translated from the Original, by John Clerke, with a continued Paraphrase, a Philological Commentary, Five Critical Dissertations, and Chronological Tables. Printed at Amsterdam, and are to be Sold by Woltang and the Waesbeeg's. 1693.

TO give an Account of this Work to the Publick, we need do nothing else, but run over the Pieces in the same order he hath placed them, after having spoken something in general touching the Design of the Author. Monsieur Clerk proposeth to give us a new translation of all the Old Testament together with a continued Paraphrase and a Commentary both Critical and Literal, with many Dissertations upon such subjects which he judgeth it necessary to enlarge himself upon, more than can be done conveniently in a Commentary. He will add to this a Philological Index, which will be like a Dictionary to what is in the Commentary. Where he will frequently strengthen that which he affirms as he goes along with new Reasons and Authorities, and he will correct it himself where he believes it faulty, either by inadvertence or otherwise. This is not the sixth part of what he promiseth us upon the Old Testament, but he is willing to publish his Work in parts, rather than to stay till it is all finished, and he gives you the reason in his Preface, and those which use these Books love rather to have something in view, by which they may judge of the rest, then to stay too long for them.

The

The first thing we find in this volume are the Prolegomena, or preamble, composed of three Dissertations. The first treats of the *Hebrew* Tongue. The second of the Manner of interpreting the holy Scripture. And the Third concerning *Moses* the Author of the Pentateuch. The Author doth not propose in these Dissertations to treat about the Common-Laws which concern the Old Testament in General, nor to examine all the Questions proposed concerning the things he speaks of. When he hath mind to do this, he will publish a whole volume upon this subject. He will here only prove divers things which he hath supposed in his Commentary without proof, and give an account of his Design to the publick.

1. As for the *Hebrew* Tongue. He maintains that there is no Solid Proof to convince us, that it was the Language of *Adam* and the Patriarchs which lived before the Flood. As for his part he believes the *Hebrew* Tongue is no more than a Dialect of it, as well as the other Oriental Languages. The strongest reason which the *Rabbins* have to prove the *Hebrew* Tongue the most Antient, is drawn from the Etymologies of old Names which are in it. As for Example, say they in the *Hebrew* Tongue, the name of the first man *Adam* comes from *Adam*, which signifies Earth in the *Hebrew*. But Monsieur *Cherem* remarks first of all that many of these names are not so much proper names, which the Patriarchs received at their Birth, as surnames, which perhaps have been translated. So *Adam* which signifies properly a Man, is the first name of Men by way of excellence, and he observes that in the *Hebrew* Tongue, this word is derived from Earth, as the *Lutes* do *Hum* from *Hum*. That the Allusion which is in Gen. 1. 7. Cannot according to him prove the *Hebrew* Language to be that of *Adam*.

These Surnames may, says he, have been translated into *Hebrew*, as it hapned that the *Greeks* speaking of Divers Eastern Cities, have translated their names into their Language. For instance, in a City of *Egypt*, upon the most Easterly Branch of the *Nile*, they have called it *Memphis*, which comes from *Mem*, which signifies Mud, or Dirt, as well as sin. And *Moses* has also translated his proper name, Ex. 2. 10. Deriving it from a *Hebrew* root, not that from whence it came, but from which it had some agreement with his true Original, and this is shewn by many examples, that a *Persean* may be happily expressed in another Language.

Nevertheless, He is not positive that the name was translated, believing that it might come from a root common

on in use in the first Language, which was retained in the *Hebrew*, and not in other Languages. There are also some names, adds he, as that of *Eve*, whose Original may be as conveniently drawn from the *Chalde*, as *Hebrew*, though there are some whose Etymology seems not sufficiently analogical in the latter Language, as those of *Cain* and *Noah*. There are some who come apparently from words of other Languages, as *Taval-Cain*, which is composed of two *Arabick* words, as the Author shews upon *Gen. 3. 21*.

There are also some Examples of surnames translated by the *Arabians*, as when they call *Cain*, *Abdelbarris*, and *Enoch*, *Idris*, shewing at the same time that these are the surnames which were given to those Patriarchs.

Monfieur Clerk believes that there was but one Language before the flood, from whence came the ancient Languages of the Eastern Countries as *Chalde*, *Hebrew*, *Arabick*. As from the *Latin* Tongue alone, which was spoken in *Italy*, *Spain*, and *France*, came the *Italian*, *Spanish* and *French*. The *Rabbins* maintain that the family of *Heber*, did not joyn in the Design of *Babel*, so that they preserved their ancient Language without change; but the Author treats this as a Dream, and to see his Reasons, we must compare his answers which he gives to the Objections of the *Rabbins*, with what he hath said in his Commentary upon *Chap. 11. 5*.

If it be askt what Language *Abraham* spoke before he came into *Canaan*, He answers, *Chalde*, which was, as he shews, the Language of the Country. For that which was afterwards called *Hebrew*, he maintains that it was the Language of the *Canaanites*, which he pretends to shew by many Reasons, and among others, because the names of the Cities, and men of the Country of *Canaan*, are pure *Hebrew*, and in effect, that the imagination of *Mr. Fuller*, who believed that the *Israelites* had changed them all, cannot be maintain'd. The Author believes that one may see in this Language the tracks of the *Hebrew* Original, because they speak of God in the plural number, and after the manner of human things, of which the Scripture is full.

Instead of the praises which the Jewish *Rabbins* and many Christians, no less Learn'd docters than himself, give to the *Hebrew* language, Monfieur Clerk shews by reasons which he judgeth convincing, that it is a very poor, ambiguous and unpolite; but this doth not hinder but that we may very well understand the History and Religion of the *Hebrews*, upon which he hath divers things very remarkable, upon which the

Authour often builds in his Commentary, which are too long to repeat here:

He proves from *Neb. 3. 23.* That the ancient *Hebrew* language was much corrupted after the Captivity, insomuch that some Ages after the return from *Babylon*, it was not used at all. The Language of the Jews more resembled that of *Chaldae* than the ancient *Hebrew*, so that this latter was not learned but by study in the time of the 70 Interpreters; and as the misfortunes of the Jewish Republick did not permit this sort of study to flourish, they understood it not as they should have done. Although the 70 Interpreters had very considerable advantages to explain the holy Book, which we have not now, their want of Method and Exactness hath made them mistake in a thousand places. For they having neither Grammar nor Dictionary, do often violate the most certain rules of construction, and vary in the signification which they attribute to words. The Authour hath very often observed in their version of the Book of *Genesis* alone, that in divers obscure passages they have translated by Guess. However, he thinks we ought not to condemn those interpreters, nor lightly regard them; but yet on the other side, he is of opinion, that we ought not to renounce all our own lights out of excess of Respect to one single prejudice, which happens only to them who never compared these interpreters with the *Hebrew* Text. This Authour thinks he hath confuted demonstratively this Opinion, both of the Ancients, and some of the Moderns, and maintains that there cannot be a better proof of their negligence in the study of the *Hebrew* Tongue, than the Opinion which was predominant in the time of *Philo* and *Josephus* touching the inspiration of the Seventies Version.

At the latter end of this Dissertation the Author speaks something concerning the Varieties of the reading, and the faults of the Copier; which might have slipped into the *Hebrew* text during this Interval of time, wherein the study of the *Hebrew* Tongue was neglected. That though there is no doubt to be made but that there are some of these sort of things in the Pentateuch, yet he tells us, that there is no great number, and that he was of *Lewis Cappellus* opinion, that believed the *Hebrew* Copy, which we now have, is more correct, not only than the *Samaritan*, but also than those which the ancient interpreters used, as far as we are able to judge by their versions. It is for this reason that he proposeth to follow it in all things in his Translation, as the most correct, notwithstanding which he gives a great Variety of readings in his Notes, and he saith the same thing in his following Dissertation.

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He gives an account of the Methods he takes, and the difficulties which he hath met withal in his Work. And upon this we shall stay something longer than we shall upon the rest, because after that, there will be no need to speak of the body of the work a-part.

The Word, to *interpret*, taken in the strictest sense, signifies to express the sense of an Authour in another Language, So that they who read the interpretation, may think just the same thing, in the same Order, and in the same manner with the Authour, though they do not understand his Language. If the Languages wherein the Originals are written, and their Versions had an equal number of Words and synonymous Phrases, one might perfectly interpret the Originals with the rigorous exactness we are speaking of: But this being not so, it is impossible to make those that read the Versions, to think just the same thing with those who wrote the Originals. All that can be done is to endeavour to approach this Exactness as much as the difference of Tongues will permit, to speak of no other difficulties which may be met with in the Work.

Now This being not to be done by a Simple Version, where one is too much cramped, and confin'd, and where there is a great number of Hebraisms, the Authour hath joyned a Continued Paraphrase to his Version, which is in purer Latine, and by consequence more easy to understand than the Version, by those who understand Latin onely. The Authour there sets forth *Moses* his sayings as we do now, according to the custome of the Latin Historians. So that one may see at one view the sense of each passage and all the following Discourse, which will not appear at the first reading of the Original. This Paraphrase is however not much longer than the Text, nay sometimes shorter, as the brevity or superfluity of the *Hebrew* stile will permit.

In the Commentary the Authour proposeth to explain *Moses* Simply and according to the Letter, without drawing any Consequence either Moral or Theological, and without engaging in any controversy. He tells ye that they who here search for sublime sense will be mistaken, he designs to hinder none from the most Elevated searches, but in this work proposeth to set down, if it is possible, that which was in Antient times understood by the Vulgar among the *Hebrews*, and what those that wrote them design'd to have understood in that writing by the Common people.

Monfieur Clerk faith that he believes he shall have reason to rejoyce, if through the whole he shall be able to understand what the Vulgar comprehended. So far is he from aspiring to the Elevated speculations of so many able Commentators who have laboured upon the sacred Scripture, that instead of raising the Expectation of the people, and catching at the first sense which Criticks discover, he is so afraid of being deceived, that when he hath any occasion of doubting, he frequently decides nothing. Sometimes he shews why he can decide nothing, and tells you what light is wanting for the decision. But this hinders not but those who have the light which he wants, may go farther, and decide what he hath left undecided; Since knowledge is not equal, it is no wonder, that some give their judgment when others cry out *Ignoramus*. Light is particular to every one and the same may be said of judgment, which ought never to be extended beyond knowledge. In a word, you must not search for any sense in this Commentary but what is purely literal.

The Authour after this, represents at length the Difficulty of rendring the Hebraisms, and the trouble it hath given him. If they are translated word for word, they will be unintelligible to them that are ignorant of the *Hebrew*, that is to say, to those for whom the Versions are made. If more liberty be taken, there is great Danger of giving conjectures instead of the thoughts of the sacred Authours. It is true that there are Hebraisms that may be changed without danger, where the sense is clear and indubitable, though they cannot be translated word for word: But there are others which are very troublesome, which the Authour shews by many examples which we shall omit. We will onely lay down the Rules which he followeth on this occasion; The first is, that we must express the Hebraisms that are clear by other words, where they may be so translated easily. The second is that those must be translated word for word, which cannot conveniently be expressed any other way, and especially where our Ears are accustomed to them. The Third, That we must retain the Hebraisms where the sense is obscure.

After this, the Authour sums up the Difficulties he hath met with in translating the *Hebrew* Conjunctions and Prepositions, which being extraordinary equivocal, give no small trouble to Interpreters. The Conjunction *Vau* for example being capable to be translated, and, where, but, nevertheless, &c. It is easy to conceive that the sense will be very different according to the determination of the Interpreter. And it must be said upon this occasion

occasion, that let Interpreters do whatsoever they can, they must be constrained to give their conjectures for the thoughts of the sacred Authour; this is an Evil, says he, for which there is no remedy.

There is the same inconvenience, as to the Ellipses of Conjunctions, which cannot oftentimes be supplied without danger of changing the sense, nor omitted without deceiving the Reader. For example, he believes that he may very well say that there is an Ellipsis in Gen. 19. 26. So that instead of saying *she became a pillar of Salt*, it must perhaps be turned thus, *she was like a pillar of Salt*. As if he should say, she became stiff dead, in the Territories of Sodom, which became Salt after the subversion of this City. The Author makes a Dissertation upon this matter, which we shall speak of afterward.

The *Hebrew* Conjunctions are very incommodious to Interpreters in this regard, that they come very often, as the Conjunction *Vau*, which is almost the Sole Bond of Narrations. Other Tongues do not allow that we should use the word *and* so often, and if it be omitted, we must frequently change the turn of the *Hebrew* Phrase. Monsieur Clerk makes it a Law inviolable closely to follow the Copy which was reviewed by the *Mazorites*, which the Jews and Christians now use. But he believes one may, (as all other Interpreters have done) choose between the varieties of the *Keri* and the *Chethib*, that which seems to form a better sense, or more conformable to the rules of Grammar. Nor hath he any care of Accents when the sense requires they should be joyned otherwise than the Accents seem to permit, because no Interpreter hath regarded them, and the rules of the *Rabbins* are very inconstant. These Doctors in this occasion, as well as many others, seeming to have had a design, to enhaunce the difficulty of the study of the *Hebrew* Language, onely to make it more valued.

As to the Division of the verses, though the Authour hath marked them with *Ciphers* for the conveniency of the Readers who are accustomed thereto, he hath not began a new Line at each verse. Because very often the construction, or the turn of the period extends further. He hath onely distinguished the matters by paragraphs, according as the Authour Ends or begins something new, because he believes this manner of disposing the writing contributes much to the distinct and handsome conceiving of what is said. The order of every thing appears to the Eye, and the different matters being distinguished upon the Paper, rank themselves more easily in the mind,

and cause no confusion to the Reader. On the contrary, the Division of the Text by Verses, which divides those things which ought to be joyn'd, and makes no particular distinction between the different heads, is perfectly opposite to order and decency. And there is good reason to say that we ought to mind nothing but the sense, for these marks of distinction upon the paper do so much trouble and confound us that we cannot perceive it. And this Division of a Discourse, where the narration is by Paragraphs, is no new thing, for, as the Authour shews, Lawyers use it almost alwaies to distinguish the heads of the Law, yet it is but of late, that it hath begun to be used in other works, but it is found so convenient, that those for the most part use it, who delight in writing with exactness, and in making themselves to be well understood.

Monfieur Clerk hath well followed the Division of Chapters, and hath alwaies marked them below the Pages, and in the Margent. But yet he hath divided the Matter also by sections, according to its extent, to put his Commentary after every section, and speak all along what he hath to say upon each matter. As there is a great number of Versions and almost an infinity of Commentaries before him, the Authour doth not deny that he hath been helped very much by those who have wrote before him, yet he assures us that he hath examined the things themselves and not taken them upon the credit of other people. This is the reason why he never or very rarely cites any Modern Versions, because the Sole Authority of those who made them, having no weight but from Grammar Reasons, there is no cause why they should be published, he hath more consideration for the ancient Versions, because they that made them might have had more light than we now have. The Author doth rarely cite commentators, because the world is full of collections, which are easy to consult, but he doth much quote particular treatises, which explicate passages of holy Scripture, as of Samuel Bochart and of others.

He tells you that some of these have done him more service than Commentators, and of this sort is the Authour just now mentioned, He hath taken some of one and some of another, which he believed to be the best, without thinking himself obliged to publish the Interpretations, and much less to refute them, which would be of an unsupportable length, and unprofitable enough. And besides, his work was not undertaken to hinder any person from using them. He would be very unhappy who before he is assured of the truth, must know all the

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false explications, which have been invented for so many Ages, whether among Jews, or Christians, since they wrote upon these matters.

Monſieur Clerk ſpeaks after this, concerning the uſe that may be made of the Oriental Languages for the underſtanding of the *Hebrew* Tongue, and tells you many examples of *Hebrew* words which may be explained by the means of theſe Languages. He ſhews you, for inſtance, that *Pharaoh*, the common title of the Kings of *Egypt*, ſignifieth the ſame thing with the word *Sultan*, and this by means of the *Arabick* Tongue. He ſhews you why the wiſe men of *Egypt* are called *Charlumin*, *Gen* 41. 8. by means of the *Syriac* Language, which no body before hath done. Nevertheless care ſhould be taken, as he ſhews, for fear of miſtakes. A Perſon of good ſenſe hath made the like remark, of which we have ſpoken in the 1 Tome of this *Bibliothèque*. p. 371.

Aſſiſtance alſo may be drawn from comparing divers paſſages where a word is, and when you have found the Etymology of one word, this may help very much to Underſtand the Diſcourſe, but yet one may eaſily be deceived upon theſe ſort of matters, if care be not taken, and if we do not joyn Hiſtory to the Derivation of words It is ridiculous to reaſon upon an uncertain Etymology, and to build ſtories thereupon, as the *Rabbins* do. But when any facts are certain, and there is found any Etymology which agrees therewith, there is a great appearance of truth. *Bochart* furniſheth us with a great number of fine Examples of this kind, but there are ſome to be found upon the 2, 3, 4; and 14. Verſes of the tenth Chap. where the Authour refutes that learned man. There is a remarkable one upon the word *Charan*, *Gen*. 11. 31.

Theſe are the Aſſiſtances which the Authour uſeth, and this the Method he follows, yet that he may render Juſtice to thoſe great men, who have applyed themſelves to tranſlate the Bible and explain it by Commentaries in the Ages paſt, and the beginning of this, He believes how things have hindred the ſucceſs, which they might have had, and which others may have at preſent, they have wanted neceſſary Aſſiſtances, becauſe the Critical ſtudies upon the holy Bible were not then ſufficiently cultivated. Works of Conſequence have been lately done upon theſe matters, more than ever were done before. And there hath been abundance of things diſcovered which were unknown to our Fathers, and they have carried the Critick Art to a great Exactneſs, of which the Divines before going had ſcarce any Idea. Another thing which hindred their Verſions from being ſo well accompliſhed,

complished, and their Commentaries ſo exact as they ſhould have been, is that the ſtudy of the holy Scripture having begun with the Controverſies which ſprung up in paſt Ages, the Interpreters accommodated all their explanations of the Scripture to their ſenſe of the controverſies then reigning. It was of importance to inſtruct the people, with the moſt preſſing uſes which they could make of the Scripture, againſt the Errours they Endeavour'd to reform. And inſtead of applying themſelves to particular and literal remarks, they did almoſt nothing but draw Theological and Moral Conſequences oppoſed to the Errours of their times. This Deſign (though very commendable) hath been the occaſion (as our Authour ſaith) that true opinions have been ſearch'd for where they were not, and that they have neglected the neceſſary ſtudies of diſcovering the Literal ſenſe of Scripture. He might have ſaid many other things thereupon, but he leaves it to be ſupplied by able Readers.

The Third Diſſertation of his *Prologomena* is employed chiefly about two things; To wit, to prove that *Moses* was the Authour of the *Pentateuch*, and to diſcover ſome particular Aims which he had in writing and Publishing that work.

Monſieur *Clerk* ſaith, that there are three ſorts of things in the *Pentateuch*, 1. Some things which paſſed before *Moses* his time, and which ſeem to be drawn from more Antient Monuments than himſelf. 2. Other things which paſſed in his time, and which he Wrote without doubt, as appears by what is ſpoken in theſe five Books. 3. Some other things which are pretended to be ſince *Moses* his time, and therefore could not be Written by this Prophet. He examines all this in particular, and concludes, That *Moses* Wrote not only Deuteronomy, as ſome have believed, but likewiſe the four Precedent Books, though he diſowns not that there were ſome paſſages added afterwards by ſome body who was very Antient. But theſe places are but few in number, and cannot hinder but that it may be ſaid with reaſon, that *Moses* is the Authour of all the whole *Pentateuch*. The Authour hath treated this Controverſy without being angry againſt any perſon, and hath given reaſons why he hath diſcovered ſo little zeal againſt thoſe who have on the contrary written with great heat.

Besides the General aim which *Moses* had to inſtruct the *Iſraelites* in the Law of God, and bring them to obſerve it, which is the Deſign of all the *Pentateuch*, Monſieur *Clerk* believes that he had divers particular Aimes, and that it would be of very great advantage to know them if it were poſſible. It were to be wiſhed that we had ſome ancient Monuments which could

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furnish us with some Light therein, as we have (for example) *Asconius Pedianus*, whose Arguments and Notes upon some Orations of *Cicero*, are of very great use to understand him, because he discovers to us the designs of that Authour, but having no like helps upon *Moses*, the Authour hath endeavoured by an exact reading of the Writings of this Prophet, compared with what we have of the History of the Neighbouring people, to supply this failure in some sort.

He observes then first of all, that *Moses* had no design to make a Compleat History of Mankind till *Abraham*, since he comprises the History of above two thousand years in Eleven Chapters. It is almost nothing but pure Chronology, where he marks some Events which it highly concern'd the *Israelites* to know. He tells us not onely that the world was created, but he observes that it was done in seven Days, to teach the *Israelites* upon what the Observation of the *Sabbath* was founded, which the Law so strictly enjoyns. He observes with a like design, that the *Sun* and *Moon* were for times and seasons, to wit, to indicate the feasts. He teaches them not onely that sin entred into the World, at the begining, but that it was for not abstaining from some forbidden fruit, perhaps for this purpose that the *Israelites* should comprehend the Importance of the Prohibitions which he had made them of eating of divers things, which their Neighbours might eat without any Scruple or harm.

In the second place, *Moses* his principal design was to write the History of the *Hebrews* since *Abraham*, who was the founder of that Nation, and who began to form the appearance of a particular Nation from the time that he was in *Canaan*. Which is the reason why after he has once begun to speak of *Abraham*, he says almost nothing of other Nations, those excepted which descended from this Patriarch, and which were in *Arabia* and *Idumea*.

In the third place. *Moses* doth often obliquely censure the *Israelites* in things which were permitted them, though they were not good in themselves; He blames Divorce and Polygamy, but after an obscure manner, because of the *Israelites* hardness of heart, who could not be contented with one wife, without the liberty of Repudiating her.

In the fourth place, He contradicts the Fables of their Neighbours, such as the Chronology of the Egyptians, who always count a greater number of ages since the begining of the World than the *Hebrews* did. They told also a great many false storys of the Inventours of Arts, which *Moses* refutes as he goes along, s Monsieur Clerk shews by many examples. In

In the fifth place, he Acts against the Method of the wise men of *Egypt*, who kept their knowledge secret, that they might be more valued by the people; *Moses* on the contrary publisheth all, and ordains that his Law should be read publicly.

In the sixth place, He shews the falsehood of the pretensions of the *Egyptians* touching the Antiquity of their Nation, and saith many other things, but little advantageous to the Neighbours of the *Jews*, as you may see in the Authour.

In the seventh place. Though he wrote the History of the *Israelites*, yet he did not write a Compleat History, as may be seen not onely by his brevity, but also because he omits remarkable circumstances concerning the Idolatry of the *Israelites* in *Egypt* and the Desert, as may be seen by some passages of *Amos*, and *Ezekiel*, which the Authour relates. This being so, It is no wonder that he regards not the order of time in his Narrations. This History should be considered as we regard lives, where the Chronology is very often neglected, which would appear by the best Authours.

These are in brief, the Contents of the three preliminary Dissertations of Monsieur *Clerk*, after which follows his Commentary, upon which we shall not enlarge, because we have already noted his Method. We shall onely make the following remarks. The first shall be, that this Book being the first of the Old Testament, and besides full of Difficulties, his Notes are larger than they will be upon the following Books; And having once explained a word, Phrase, or custom, he will Repeat it no more, but refer the Reader to those passages where he hath spoken once for all of it.

The second is, That though the Authour Shuns Digressions and incident Questions as much as may be, yet he is constrained to have some in his Commentary which he could not avoid. 1. For Example, There is a Digression about the bigness of the *Egyptian* and *Hebrew* Cubit. Upon Chap. 6. v. 15. By which it will appear that *Noahs* Ark was as big again, as it is commonly beleived. But for as much as the review concerns many passages of the Old Testament, it will be necessary, says he, to dispatch this matter that he may not be obliged to speak of it again. It may be look'd upon as a kind of an Incident Question, which concerns the Universality of the Deluge, which includes many others, which the Authour hath treated on, discoursing upon the 19 Verse of the 17 Chapter.

In discoursing upon *Chap. 12. Verse. 17.* He treats upon the Antiquity of the *Babylonian Empire*, and refutes many Vulgar Errours upon this Subject. 4. It may moreover be seen upon *Chap. 12. 7.* After what manner the Antients could distinguish Divine Dreams and Divine Apparitions from others, and the circumstances which must be observed upon that occasion; This is a search of great importance, and which extends it self to many passages of the Old Testament.

The Third remark is concerning the grounds of the Authours commentary; The Authour here makes use of no reasons of pure Theology or convenience, but onely Critical or Historical reasons. He hath searched as much as he could, the Antiquities of the Neighbouring nations of the *Jews*, and hath drawn from thence many things which give light unto *Moses* his Writings. For Example *Herodotus*, and *Diodorus Siculus*, have helped him to explaine divers passages, of the last Chapters of *Genesis*, as may be seen in the reading what he saith upon those Chapters. Nor hath he neglected the Modern Voyagers that have given us descriptions of the *Eastern Countries*, and the Customes which are used there. These people are constant enough in their customes, and he observes among them divers customes to which the Scripture makes allusion. See what the Authour saith upon *Gen. 24. 47.* upon the custome of carrying a ring.

We may see very often a resemblance between the Customes of the *East* and those of the *Heroes of Homer*, as Monsieur Clerk shews you in divers places. See what he saith upon *Gen. 18. 2, 6. the 20. 12. the 24th. 33.* We shall find frequently enough that profane Antiquity hath been of great Advantage to him to explaine that of the *Jews*, but he principally grounds himself upon circumstances found in the Scriptures themselves, upon the signification of Words, and phrases of the holy Language, of which he asserts almost nothing but what he proves by Examples.

The 4th Remark which we shall make upon this work, regards the Geographical Chart, which the Authour promiseth at the end of the *Pentateuch*, where you will have the names of places which he mentions in his Book. The Authour hath taken a great deal more care than is commonly done to clear the sacred Geography. And takes away a great many faults which are to be seen in ordinary Charts.

At the End of the Volume, there are three Dissertations, which the Authour calls the *Appendix to the Comentary upon Genesis*, which

which contains things very useful for the Understanding of this Book, which could not enter into the Commentary, because they required a larger discourse.

The Authour in one of them treats upon the subversion of *Sodom* and the neighbouring Cities, he begins with the description of their situation which was full south from *Jordan* and which he calls the great plain, which being parted by this river is environed with mountains on both sides from the *Sea of Tiberias*, as far as the Frontiers of *Idumæa*; This is of importance for the Comprehending how the subversion was made; The bottom of this Plaine was not onely watered by *Jordan* but by another very large fountain which was near to *Jericho*, by another on the other side *Jordan* which was named *Callirrhoe* and with the torrents of *Arnon* and *Zerod*, as the Authour shews. He believes that the Inhabitants could draw out all this water, by rivulets which they could make to water their Fields, as they used to do in times past, and as they do now in many places of the *East*. *Moses* himself observes in this place, that the great plain was watered like the Garden of God. And the Authour makes here some important remarks upon this place.

He shews afterwards that there was in the place pits of *Bitumen*, of which he gives divers examples, to which others might be added if there was occasion. This being so, God overthrew the Inhabitants of these four Cities, by making *Sulphur* to fall into the Pits, and kindling the Subterraneous *Bitumen*, of which this Country was full; These Mines of *Bitumen* without doubt caused a great *Earthquake*, and the Combustible matter being consumed, the Earth fell in, and so formed a lake of water where they sunk, which water mingled it self with the *Bitumen*, and made *Asphaltites*, from whence comes a great Quantity at this present time. You see how the subversion was made according to our Authour, and he explains all the circumstances in particular, and gives you many examples of the like accidents in some other place, and that some Heathen Authors have said the same upon this point. He moreover observes that the banks of the *Lake Asphaltites* did many Ages after, smell of this Burning. Which made *St. Jude* say according to him, that these Cities having suffered the punishment of eternal fire, are set forth to us as an example of divine Justice. By eternal Fire, he understands the Flames which might be seen to come forth yet from this place; he confirms this by many Examples and reasons which we shall not mention. He also believes that the punishments of the other life, are described under the *Idea* of Fire and *Sulphur*, by allusion drawn from the lake *Asphaltites*.

After

After this, he tells us by a Comparison of the principal circumstances, that the Fable of *Philemon* and *Baucis*, is nothing but a Depravation of the History of *Lott's* flight, as he elsewhere shews that other Fables are sprung from some of *Moses* his Histories. See what he saith upon *Chap. 9* 20. and the 18. 1. He makes a Parallel between the Fable of *Typhoeus*, and the History of this Subversion, and conjectures that the word is the same with *Tipho* in the *Caldee*, which signifieth *drowned*; which agrees very well to the *Sodomites*, as well as other circumstances.

In fine he proposeth, or rather pretends to shew, that the Question cannot well be resolved whether the Subversion of the Cities of the plain, was done naturally or by Miracle. For although the thing considered in it self might be done naturally, yet, says he, if an Angel came down in an extraordinary manner, it was a Miracle, and he thinks upon this occasion that there was something like it.

The following Dissertation is touching the statue of Salt. Monsieur *Clerk* believes that the common opinion of the change of *Lots* wife into a statue of Salt, came from the Authority of the *Jews*, who ill explained the words of *Moses*, and endeavoured to fine a Miracle where there was none. He shews that *Moses* his words are equivocal, and that they may receive this sense among others, she became as a statue in this Salt ground, that is to say, she became stiff dead. Afterwards he sums up the difficulties which are in the Common opinion, and shews that all the means that can be taken to explicate it, cannot support it. The Authority of the Ancient *Jews* and Christians, who have maintain'd this *Metamorphosis* of *Lots* wife, hath no weight according to Monsieur *Clerk*, as being onely grounded upon *Moses* his words not well understood; These words having been once explained in this sense, they which came after have followed their apprehension without further examination. If it shall be said that *Josephus* and others have testified that they have seen this statue of Salt, Our Authour answers, that they would have spoke better, if they had said that they had been shewed a statue, stone, or I know not what, which they called the statue of Salt, and that they were told that this was *Lots* wife, because they could not know whether they spoke truth or not. This precaution was above all things necessary in that countrey, where they have shewn time out of mind a great number of fanciful Antiquities, as the Authour shews by many Examples.

For who would imagin that there should be people so foolish as to shew the Corner-stone which the builders rejected, which is spoken of *Psal. 118.* if a late traveller had not told us so. As for what regards *Josephus*, he might as well say that he had seen this statue of Salt, with as much sincerity as he saith that he had seen a Pillar that was before the flood, or that there was a River in *Judea*, which was dry six Days, and run the Seventh, &c.

The Authour also examines what the Modern Travellers have said concerning this statue of Salt, and tells us, that some of them affirm they have done what they are able, and could see no such thing, and that others knew not where it was. He shews upon this occasion, that *Segor* or *Zoar* was Eastward of the lake *Asphaltites*, and not to the West, as the common Charts place it. He tells you more absurdities touching this statue of Salt, which may be read in the Authour who quotes thereupon *St. Irenæus* and *Tertullian*. *St. Jerom* also, who would not have lost this opportunity of shewing his *Rhetorick*, saith nothing about it, which he would not have failed to have done, if he had believed that the statue of Salt remained at that time.

The Authour believes that *Lots* wife died for fear, or was stifled with the vapour of the *Sulphur* and *Bitumen*, which he clears by Reasons and Examples, which explain the Expression of *Moses*, or the thing it self. He shews after this, that the Fable of *Niobe*, who was turned into stone for grief, and that of *Medusa*, who turned all those that looked upon her into stone, are but corruptions of some such like Histories ill understood. To put this point out of doubt, he saith moreover that the Fable of the *Harpies*, which he shews as probably as is possible in these kind of things, to have been only Swarms of Locusts.

At the end may be found the Events of *Genesis* put in Chronological Order, with little Notes. *Monsieur Clerk* hath not endeavoured to treat these things thoroughly, because it would be too large a task, and after all, would make nothing but a Collection of conjectures, by which he should solve but few difficulties. Chronologers make fair promises to ease us of them, but yet have rather augmented them by the bustle they make about them, than otherwise, which the Authour believes he ought not to do. The Readers may see what he saith in his Notes which are but short, and may be almost as soon read, as any extract that can be made of them.

LXVII.

Mercury, or the Secret and Swift Messenger; shewing how a Man may with Privacy and Speed Communicate his thoughts to a Friend at any distance. Printed by Rich. Baldwin, near the Oxford-Arms in Warwick-lane. 1694.

THIS Study hath Employed the Thoughts of the most curious, both of the *Antients* and *Moderns*, and I doubt not but some of the *Antients*, for the *invention* and *practise* of some of the things mentioned in this Book, have been accounted Conjurers, *Practisers of Magical Arts*, and other opprobrious Names, and perhaps *Dealers with the Devil*, tho the things depended upon Natural Conclusions, or things that may be done by Art well managed and contrived. And if we look upon the Success these things had in those times, we shall find it answerable to the management, if it was done neatly and handsomly, it turned to the praise and advantage of the Author, but if otherwise, it oftentimes became Capital, and was punished with Death it self. For the ignorance of those days being gross and heavy, and not without a great deal of Bigottry in point of Religion, could not brook any strange thing that had not some tincture of Religion to make it relish and go down with the Vulgar, insomuch, that some men who have been Wise enough to humour the times, have obtained the Reputation of more than Ordinary Sanctity, and been esteemed *workers of Miracles*, and other *mighty works*, either from *Works of pure Nature* unknown to the *Vulgar* at that time, or from the performance of some things which might easily be done by Art, Combination, or some other things of that kind. And notwithstanding the Knowledg, Improvements of Arts and Sciences, and all the Politeness that is to be found in the Age we Live in. If a bold undertaker can perform two or three *Magnetical Cures* neatly and handsomly, thunder out a great number of *Astrological* and *Barbarous Terms*, and do two or three *Mathematical Knicknacks*, he may still very fairly set up for a Conjuror among the Vulgar, and very probably attain his ends. And if Men, by some Arts of this kind, can get a Dominion over the *Thoughts* and *Apprehensions of Men*, it is admirable to see what.

what they are capable of performing; nay, what I my self have seen done. I have seen some of them Cure *Agues* with making some odd foolish scrolls upon the Sand, Wood, Doors, and sometimes upon the People themselves, sometimes by giving Written-Papers roll'd up; nay, sometimes by looking on them, which serve very well to shew the strength and power that fancy hath in over-coming Diseases. For this collecting together the Animal Spirits, and Uniting all their strength, Destroys the Idea, and suddenly resolves the Principles of Coagulation; so that presently the Party is rid of the Disease. This is a Fruitful Subject, and capable of abundance of Observations, but because I will not offend the Reader by being tedious, I return.

The Learned Author of this Tract, was Dr. Wilkins, late Bishop of Chester, who meeting with a Book called, *Nuntius Inanimatus*; which asserted several (to him then) strange Notions, as that a Man might Discourse with his Friend in a Dungeon, in a Besieged City, or an hundred miles off; but afterward Collecting Notes to this purpose in the Course of his Studies, and thinking further about it, he Compos'd his Thoughts in this method for his own Satisfaction, and afterwards Publish'd them, in this Book, which is now the Second Edition, more perfect than the First.

As the Tongue is the Instrument of Instruction, so the Ear is the Sense by which we are capable of receiving Instruction, so the Communion betwixt both these, is by Speech or Language, and a man is equally disposed to any Language, as his Education shall direct him. Now because Words are proper only to them who are present both in time and place, therefore Letters and Writing have been found out, which are such a representation of our Words, as our Words are of our Thoughts; and by this admirable Art we are able to Discourse with others, tho never so remote, and even those that are dead do yet speak.

But because several Occasions have need of great Secrecy, when persons are at distance one from another, and sometimes where a Messenger cannot go with safety; Men have invented a great many ways, both of Speed and Secrecy, being press'd thereunto by the necessity of their affairs. To pass over the Enigmatical Expressions of the Sybills. The Parabolical Expressions and Instructions of the Talmud, the Fables of the Antients, all which are certain ways of obscuring Speech; And the several ways of obscuring Words by Canting, Inversion, Transmutation, Diminution, Augmentation, &c. as may be seen among Children, Jypsies, and sometimes other People

People. I shall proceed to the ways and methods that have been taken, to obscure Writing, which is the main thing here proposed and intended.

The Secrecy of Writing consists either in the matter or the form.

In the matter, as sometimes in the paper, as in the *Laredemonian Scytale*, which was thus. There were provided two round Staves, of an equal Length and Size, the Magistrates always retaining one of them at home, and the other being carried abroad by the General when he went to War. When there was any secret business to be writ by it, their manner was to wrap a narrow thong of Parchment about one of these Staves by a Serpentine Revolution, so that the edges of it might meet close together, upon both which edges they inscribed their Epistle, whereas the Parchment being taken off, there appeared nothing but pieces of Letters on the sides of it, which could not be joyned together in their right Sense, without the true Sytale. And tho Scaliger observes truly that this was not such a Secret but might have been easily Discovered upon a little Examination; yet by his leave, it must be said, That now in these times there are such means found out of privacy in Discoursing or revealing ones mind, that neither Scaliger himself, nor any person in the World is able to Discover.

The other Material of Writing is the Ink. If a Man write with *Sal Armonack* dissolved in Water, the Letters will not appear Legible till held to the Fire. The same is said of the Juice of Onions, Limons, and other Acids. On the contrary, Letters written with dissolved *Allum*, are not discernible till the Paper be dipt in Water.

A Man may Write secretly with the White of an Egg well beaten, and let it dry well, black the Paper all over with Ink, and let this also dry; and if you afterwards scrape it gently over with a Knife, and it will fall off from those places where the Words before were Written; Letters made with Milk, Urine, or Fat, cannot be read till dust be cast upon them.

That secrecy which doth consist in the Form of Writing, is when the words or Letters, are so framed that they are not of ordinary signification. This may be done either by the common Letters or by invented notes and Characters. 1. by the Common Letters, and this by changing either of their place or their powers. By altering their places. So all the Oriental Languages are read backward, those of China and Japan, right down. And thus by altering their places, Lines or Letters, or all

all of them, obscurities may be found and agreed upon by two or more parties that are insuperable to all the rest of mankind; but among them the best is the Key Character, as may be seen in the Authour, of which he gives you an example in the word *Prudentia*, which is almost impossible to be decyphered, especially if you invert the ordinary Alphabet, or begin it with any other Letter.

There is yet a better way of Writing with a Double Alphabet, and mixing it with two Letters transposed through five places, whereby we may write *omnia per omnia*, and is the highest degree of Cyphering. So that if a man were taken Captive he may by this means discover to his Friends the secrets of his Enemies Camp, under the outward form of a Letter persuading them to yield; Or suppose such a man were forced by his own hand writing to betray his cause and party, though the Words of it in outward appearance may express what the Enemy does desire, yet the involved meaning, (which will be legible onely to his Confederates) may contain any thing else, which he hath a mind to discover to him. But if there be a threefold Alphabet (as is easy to contrive) then the inward writing will bear unto the outward but a double proportion, which will be much more convenient for enlarging of the private intimations.

And this way of writing is justly to be preferred before any of the other, as containing in it more Eminently all those conditions that are desirable in such kind of inventions; as first, it is not very laborious either to write or read. Secondly, 'tis very difficult to be Decyphered. And Thirdly, It is void of Suspicion.

There is a way of secret Writing by invented Characters, where by *Points, Lines, Triangles, Obelisks, Cubes, and other sorts of Figures*, which may however satisfy some that are curious that way, but comes not near the other in any pretences of that kind.

He afterwards Treats of the Universal Character, and gives Instances of the possibility of it. He saith *China* and *Japan* differ as much in their Language, as *Hebrew* and *Dutch*; yet they understand the Books and Letters of one another, as well as their own, by a common Character, that something of this kind is already attained. The Numbers are every where reckoned in Figures, understood every where alike And *Ounces, Drachms, Scruples, &c.* by common marks. The same may be said of *Mathematical, Astronomical and Astrological Notes and Characters*; and so in *Chymistry*

stry, Salts, Minerals, and others things are expressed in like manner. And in most Countries Musical Notes being the same, the Authour shews you which way words and Letters may be expressed in Musical Notes upon any Instrument you please, so that two Musicians may talk to, or discourse together, by the concert or Musick of their Instruments, and the words may be played, as well as the tune. Now if these inarticulate sounds be contrived for the Expression, not of words and Letters, but of things and Notions, then there might be (as he is pleased to say) such a General Language as should be equally speakable by all people and Nations.

The second part which the Authour chiefly insists upon, is of the secret and swift conveyances of things, and contains many Relations which he calls either Magical or Natural; Magical, such as that commonly ascribed to *Pythagoras*, of whom it is reported that he could write any thing in the body of the *Moon*, so as it might be beheld by another at a great distance; *Cornelius Agrippa* affirms this to be naturally possible, and the way known to himself and some others in his time, and *Fredericus Risner*, in his book of *Opticks*, believes it. He saith it was performed thus, *Pythagoras* did first describe with blood, any Letters which he thought fit, in some great Glass, against the full *Moon*, the Letters would appear through it, as if they were writ in the circumference of her body, and he seems to incline to think it is at no great distance, 'tis onely *Stanti a tergo*, and visible to such onely betwixt whose Eyes and the *Moon* this Glass might be interposed. And according to this, the wonder ceases, nor can it be referred to *Diabolical Magick*.

Of this sort also are these enchanted Glasses of *Conjurers*, *Magicians*, &c. Which are said to contain familiar Spirits, and such as can inform us of all business, shew a ship sailing in the *Mediterranean*, or who are walking in the streets of *Paris*, *Madrid*, or any other City, which notwithstanding the impudence of the rogues that affirm these things, is onely a lying Cheat to deceive the ignorant, and ridiculous to all wise men.

Of Natural and true ways of giving information at a Distance, one is by Fires, Smoaks and lighted Torches, this way of writing and conversing by lighted Torches, is discoursed at large by *Polybius*, and hath received not much addition in these latter times.

The swiftest way of Conveyance that is in Common use, is that of beasts, as Horses, *Dromedaries*, there is some report of Fishes,

Fishes, but of that Birds is most certain; *Pliny* tells of *Volaterranus*, that he discovered a Conquest he had gotten, to the City of *Rome* by sending out Swallows which flew thither, being anointed over with the colour of Victory; And there are such Authentick relations of Pigeons, both by the Antients and Moderns, that we have no room to doubt of them. There is a small sort of a Pigeon of a light body and a swift flight, which are usually made choice of for such particulars, and therefore that kind are Commonly called by the name of Carriers. He mentions also Conveyances by fowls, but these cannot go far, by reason of the Interposition of Air. And last of all, *Coronidis Loco*, he pleasantly adviseth his flying Chariot, which he describes in his Discovery of the World of the Moon. I must confess it would be of great use, but yet I think it is altogether indifferent whether you use the *Ganzaes* of the *Spaniards*, or the bottles of *May Dew*, of the *Frenchman* that went after him; but if I might recommend an Instrument, it should be that of the Spirit or Quintessence of the *Load stone* Chymically extracted, to which by means of a Bar of Steel well polished at the upper end, and fixed in a Machine, contrived almost like a Boat on purpose, by the help of an ingenious Artificer, so that by tossing up this Ball made of the Essence or Spiritual Extract of the *Load-stone* aforesaid, this Machine notwithstanding its weight will jump, after it, and again tossing it, it will immediately do the same, so that I can guide it to what side and to what degree of height I please. This way perhaps is not quite so swift as the *Bishops* flying Chariot, but however I love my Ease, and of all things cannot endure race-Horses, so that when I undertake that Journey, I am resolved to go my own way, and after all, am mightily importuned by the Artificer aforesaid, who is willing to have the honour of keeping me Company in the intended Journey, and who will not be put off with any denial.

LXVIII.

The first State of Mahometism, being an exact Account of Mahomet the Author of the Turkish Religion. His Prophecys about his Coming, Pedigree, Parents, Tribe, Birth, Education, Marriages, Filthiness of Life, pretended Revelation, Retirement, Collections and Composure of his Alcoran, of his Conventicles at Mecca, where he gained his first Profelites, &c. Likewise a Relation of his Disputes with the Jews, of his Wars, of the propagation of his Doctrines, of his Paradises and Miracles, with the remarkable passages of his Death. The Second Edition, by the Author of the present State of the Jews. London, Printed for Will. Crook, at the Green Dragon, without Temple-Bar.

There is nothing more Dangerous to any Civil or well ordered State and Government than the Springing up of Differences in Religion: new Sects beget Parties, and become considerable by the Progress they make in a little tract of time; this generally is the root of Factions, and that of the Ruin of the State; And therefore it behoves all Wise Princes to take care of the first steps and issues of such a growing evil. Innumerable Examples might be produced of the Mischiefs that have been done this way: But the greatest example that ever was in the World is the Subject of this present Discourse, *Mahomet* the first Author of the *Turkish Religion*; and if we consider the great and sudden progress which he made, from a very small and inconsiderable beginning, and the Prodigious State and Grandeur to which their Empire is at length arrived, it is sufficient to awaken all Christian Princes to a wise and timely suppression of false-teachers, lest like *Mahomet* they second their False Doctrines with Force, and propagate Enthusiasm by Conquest.

The Author (who hath given us divers other useful and ingenious Tracts) begins his History with the Origination of the Name of *Mahomet*. He tells us that he is assured by those who are Skillful in the *Arabian Language*, that it comes from a word that signifies Praise and Honour, and that this Notation of his Name was but a presage of his Future Actions, whereby he Merited and Purchased both. Others say it imports Thanksgiving,

giving, which is to be understood, with respect to their Duty of Gratitude, who believe he procured great benefits for them. And that there might want nothing of lucky abodement in the Name of this great Impostor; some of his flattering Doctors Paraphrase it by a *man of Desires*, and this notice of the Name they confirm by a Sacrilegious application of Hag. 2. 7. to him, which was solely intended to the most Holy Jesus.

As to the Writing and Pronunciation of the Name, the *Greeks* and *Latins* differ, but those of *Barbary*, whom our Author chuseth to follow, pronounce it *Ahmet*, or *Mahumed*, a Name familiarly given to their Sons as Votive of their Virtues, and commemorative of their Prophet. He saith that the *Arabians* produce a Tradition, which age hath made Authentick among them, that there were but three Men who were ever known by the Name of *Mahumed* before their Prophet, to whom their Parents gave this Name, in hopes they might prove that Apostle of God, whom they expected. Now that the *Arabians* had a Tradition that they should have an Apostle sent unto them by the Name of *Mahumed*, seems not obscurely intimated by that severe warning, the False Prophet gave his Followers, in the sixth Chapter of the *Alcoran*, where having commended those that fought in rank and File for his Law. he bids them remember, *That Moses said to his people, ye shall do me, that is, Mahumed, no harm; ye shall know in the end that I am the messenger of God; but God seduceth them from the right way, when they departed from obedience to his Commandments, he Judgeth the Wicked.* These are the express words of the *Alcoran*. But lest the single Testimony of *Moses*, should not be sufficient to procure belief to what he had said, he produceth Christ speaking to the same purpose, remember that Jesus the Son of Mary said, *O ye Children of Israel, I am to you the Apostle of God, who hath sent me to verify and confirm the Old Testament, and to declare unto you, that there shall come a Prophet after me whose Name shall be Mahumed*, saith *de Ryers French Translation*. Now if the old *Arabians* had not by some blind Tradition been taught to expect a Prophet under the Name we now speak of, it would have been infinitely below the cunning Sagacity of this great Cheat, to have cited sayings of *Moses* and *Jesus*, to a purpose which before never had the least foot step or intimation. And it is not improbable that this might be occasioned by Some corrupt Gloss of the *Jews* concerning the *Messias*, or some mistake about the Promise of sending the Holy Ghost, and to this day the *Mahometans* apply the promised Mission of the *Paraclete* to *Mahumed*s

com-

coming, and that in him it was certainly fulfilled. And perhaps the crafty management of the said Tradition was one of the greatest instances of the Subtilty of that False Prophet, and one of the first Engines of raising him to the Reputation of a Divine Messenger.

Mahomet was the Son of *Abdalla* and *Hemina*, both of them at the time of their Marriage living in or about *Mecca*. His Mother was Daughter of one *Guabbin*, whom some will have to be a *Jew*; and the *European* Story makes him to descend of a *Pagan* Idolatour and a pervicacious *Jew*: But the Author is of a contrary Opinion, from the Antipathy of the Old *Arabians* and the *Jews*, which was so Irreconcilable that it can scarce be fancied they should take one another in Wedlock. And this Antipathy arose especially from the different Nature of their Religious Rites, the one being punctual observers of Unity in the Godhead, and the other given up to Polytheism. Besides both the Old *Arabians* and the *Jews* were at that time equally cautious not to mingle and confuse their Tribes by Intermarriages one with another, and much more with those of a different Tongue or Religion: and for these Reasons he thinks the Story of *Mahomet's* Mother being a *Jew*, is Fabulous and without ground. Neither doth he think their Tradition any more Authentick, who make him of a very mean and contemptible Extraction. For the *Arabick* Author *Albunasar*, and *Elmacinus*, make him not Ignobly Descended, and *Erpenius* calls it a Vulgar Error to think otherwise. 'Tis true, *Mahomet's* Family was sunk very low, and had a long time been under the great inconveniences of a narrow Fortune; but this had not forfeited the Honor of their Descent, or lost them the Reputation and Credit of Nobility among their Tribes, in whose propagation and distinction, no Nation have ever been more scrupulous and careful than the old *Arabians*; having been always Vigilant lest by Foreign Marriages their Tribes and Genealogies should receive disturbance or interruption, and therefore out of imitation or Emulation of the *Jews* they preserved the Law of Marrying within their several and distinct casts.

Hottinger tells us out of *Ibu Chalcian* a famous *Arabian* Author, that it was the Custome of the *Arabians* to signalize their Tribes for some vice, virtue or skill, &c. Thus the Tribe of *Togol*, was known by the name of good marksmen, the Tribe of the *Gera's*, by reason of their numerous riches, were called the wealthy. But the *Koraishites*, from whom *Mahumed* descended, were known by the title of Noble. Now among the *Arabians*, the

the *Koraishtes* and the *Nabata's* made up the extremities, the one being esteemed the most honourable, and the other the most Vile among the Tribes, whereupon they used by way of proverb, to signify the lowest and highest rank of men, by saying, from the *Nabata's* to the *Koraishtes*. From the latter of these, *Mahumed* undoubtedly derives his Parentage; and from them two, he received his greatest opposition, none more stubbornly resisting his designs, as scorning any of their Lineages should set up for an Impostor and Tyrant, so they accounted all such who spoke against their Idol, and under the pretence of Religion fought for Empire.

Mahomet was born at *Mecca*, but the year of his birth is not so exactly agreed upon; Some writers place it in the 570, others in the 571 year of Christ. But the Moorish account seems to our Authour to be the best, who place it in 620 year of Christianity. The *Arabians* are so punctual in his Legend, that they tell us the very time of his Conception, and that it was upon a Friday when (as they say) God transmitted all his secret light, by *Abdula* into the Womb of *Hemina*. The General Opinion of the *Saracens* makes him to be born upon a Munday, and that his Nativity was attended with many Miracles, whereof 7 are the most remarkable.

1. His Mother was free from all pains of Child-birth. Secondly, without all anxiety or trouble of Mind. Thirdly, that as soon as taken from his Mother, he fell prostrate, to testify his worship to God, and cried out, I declare, there is no God except the one true God, and that I am his Legate. Fourthly he was born circumcised. Fifthly, from the minute of his Birth, the Devil and his Angels were excluded Heaven, for the Moors believe that the Devils were wont to ascend into Heaven, and hear the private discourses of the holy Angels, and steal away their sayings; But when their Apostle *Mahomet* was born, they were forbidden to ascend any longer; upon this sudden exclusion, they repair to *Abtisus* the old Devil, and made him acquainted with what happened; Upon which he ordered them to Compass the Earth, from East to West, and to observe what new thing had fallen out, They obey'd his Command, and journeyed up and down till they came to *Mecca*, where they came to an house that was environed with Angels, out of which a Fire ascended up to Heaven, and the Angels likewise in a contiguous Order. Upon this, they return to *Abtisus*, and told him what they had seen, who at the hearing of this Story, gave a suddain and fearful shriek, saying,

A sign is given out that God will have mercy upon mankind, and therefore we are forbid to ascend Heaven. Sixthly, His Nurse *Alima*, had been always dry of one Breast; but she no sooner began to give *Mahomet* Suck, but it was as full of Milk as the other. Seventhly, At his Birth was heard a Voice from the four Corners of the *Caaba*, from the first, *Preach, The Truth is come, and no Lye will appear, or return.* From the Second, *Now cometh an Apostle of your selves, with whom is the Mighty.* Third, *Light and a manifest Book is sent unto you from God.* From the Fourth Corner, *O Prophet! We have sent thee to be a Witness, Evangelist, and Monitor.*

These are the Seven Wonders which are confidently maintained to have happened at *Mahomet's* Birth, and as firmly believed by those ignorant and silly people.

The time of his Fathers Death is not very well agreed upon amongst Authors; some say that he died two years after he was Born, and others affirm that he was a *Posthumus*, and that before he was two years old, he was left an Orphan: But his Mother, tender of her Sons Welfare, and by the fatal tokens of her distemper, perceiving a few days would put her in an utter incapacity of looking after her Sons Education, she presently sent for his Nurse *Lala Alima*, to whose care she most affectionately recommended young *Mahomet*, whom at the same time, she bequeathed to *Hanza*, her Husbands Brother, who bore the Charge of his Breeding till he was sixteen years old. And indeed the Poverty of *Mohomets* Parents had left him so devoid of Subsistence, that if his Uncle had not taken him into his Tuition, he had certainly (as we now speak) come to the Parish. But *Hanza* having brought him up to such Years as he was fit to shift for himself, and being not able, or not willing to be at farther Charge, exposed him to Sale in the open Market, where one *Abdael Mutalib*, liking the Complexion of the youth, Bought him. By his new Patron, he was first employed in inferior Offices, till perceiving in him a more than ordinary ingenuity, and sharpness of Wit, besides his usual Winning and Agreeable Demeanour, raised him to better Employments. And being a Merchant, he sent him to Negotiate his Affairs abroad; and by the first *Caravan*, or *Casla*, dispatched him his Factor, in which capacity he so well acquitted himself, that he no less advanced his Masters Traffick, than his own Reputation. In this way of business he continued till he was Twenty Five years of Age, at which time his Master died, and *Mahomet* managed

managed his concerns so well, that he succeeded him, both in his Trade and in his Bed. For through carefulness in his Mistresses business, say some, or through sorceries, say others, he so gain'd upon her Affections, that at last she took him for her Husband. This Womans name, as the common stories say, was God is he, of the same tribe with himself, and was both very beautiful and wealthy.

The *Moors* do relate this part of his History something different from this account, and tell you a Couple of lying Miracles that befell him in his first Journey into Syria, one about an Hermit that found him out for a Prophet by a Mark in his shoulder, The other of the Extinction of the Lights and the falling down of the Candlesticks, as he happened in the Way to enter into a *Synagogue* of the *Jews*, which had like to cost him very dear, but the Angel *Gabriel* advised him to Escape, and some other trifling accounts not worth the mentioning.

Mahomet married divers wives besides *Cadisha*, as *Axa* the Daughter of *Abucecer*, who succeeded him in his Empire, *Semda* Daughter of *Zameas*, and *Hafeza* Daughter of *Homar*; besides these upon Record, he had several others, and very many Concubines. He confined his Proselytes to four Wives, but laid no restraint upon himself. Besides this, he had a boundless and insatiable Litchery, of which I will give only one Instance, because most remarkable. *Mahomet* meeting with a Jewish Damself of about fifteen years of Age, fell so deeply in Love with her, tho she resisted a long time, that at length by his fair promises, and winning and subtle Arts, he prevail'd with her. But being surprized in the Action by *Axa* and *Hafeza*, and chid very severely, he was so ashamed, that he begged their Pardon, promised amendment, and particular pledges of his Love if they would not divulge it. This was agreed to, upon condition that he should not commit the like fault any more, and if so, they would both discover the thing, and repudiate his Society. But notwithstanding this agreement, and all the risks he should run by it, he could not forbear, (so great a longing had he for Mutton) and the wakeing Jealousy of his two Wives having scented it, quickly catch'd him, and they presently returned home to their Fathers, with the usual marks of Women who had repudiated their Husbands. This instantly took Air, and became Town Discourse, and a thousand ill things were hereupon spoke against him. This seized him with a strange Melancholy and Despondency, and had certainly spoiled him for a Prophet had not the Angel *Gabriel* helped him

at a dead lift. But he bringing him several Verses to justify what he had done, and to permit the Moors a Liberty to embrace their free Slaves with as much freedom as their Wives, not only salved the matter, but became a very wellcome Doctor to the Moors, and exceedingly prevalent with them to accept him for their Prophet. Whereupon his Wives were commanded to return home, and were not only blamed for their Deportment by the Neighbours and Country, but reproach'd in such manner as they were forced to return to the Prophet, and even (as 'tis said) by the Mediation of their Fathers.

He followed Merchandise from *Mecca* to *Syria* and *Persia*, till he was 38 years old, but then or thereabout meeting with one *Bobira* a *Nestorian Christian*, who made him sensible of the Vanity of Idolatry, and informed him in the knowledg of the true God, he betook himself to a Cave, where he continued for the space of two years in great abstinence, during which time it's generally thought he laid the Villanous design of his Apostleship.

However, by this austere course of Living he impaired his Health, and he became Hypochondriack, and it ended in absolute Lunacy, so that he talked idly, and went up and down distractedly, in memory of which the *Mahometans* at this day bear a singular respect to deots and Madmen. Here they say he had an Angel perpetually Discoursing with him. His Wife *Gadisha* could never be persuaded by all the whimsies and Enthusiasms of his brain-sick Noddle till *Gabriel* at last gave him the first Chapter of the *Alcoran*, whose first word beginning with *Bismillats*, that is, in the Name of God, gave occasion to the *Turks* to begin most of their Writings and Letters of Correspondence in the same manner.

The *Alcoran* signifieth a Lesson, or a Collection of Chapters and Songs; the Materials of the Book are various, it was begun at *Mecca*, in the year of our Lord 630, which was about the Fortyeth year of *Mahomets* Age. The first *Gabriel* gave him in the Cave, which is called the Chapter of the Pen; and the last Chapter was Composed at *Medina*, and called the Chapter of Fate, or the Conquest. During the time he abode at *Mecca*, the Chapters writ there, were called *Asoar Mikia*, or the Songs of *Mecca*, and the rest Composed at *Medina*, bore the Title of *Sore Amadina*, and both these being Collected into one Volume, are now generally known by the name *Alcoran*.

Mahomet having had no Education, could neither Write nor read, and for seven Years together kept one *Abdalla*, a Jew for his Secretary, who changing oftentimes the ends of his Verses, tho not Rhyme, discovered him for a Cheat, because he never took any notice of it, and thereupon left him. In the composition of the *Alcoran* many contrarieties and repugnances being observ'd by the Moors, they took offence at it. Of these contrarieties, no less than 150 Verses were observed by them. To remove this scandal, he made a Law to revoke such Verses as occasioned it, which he called *Hasen* and *Mausob*. But that which occasioned him most trouble, was the forgetfulness of the Moors, of those verses he gave them to commit to memory. When they had forgotten them, and desired *Mahomet* to repeat them again, he could not remember them himself. To excuse this matter, he gave them a Verse, wherein 'twas said, *That God doth not suffer any Verse to be revoked or forgotten, save when he intends to give another like it, or a better in its stead.*

The Author tells us it's one of the most difficult things in the World to get a Copy of the *Alcoran*, for besides the prodigious honour they do it, they think it would be defiled by the Christians, so that he doubts whether there be any true Edition of the *Alcoran* in the *European Languages*. *Hottingers* Copy is the best, tho it hath a great many Faults.

Besides the *Alcoran*, they have another Book almost in as much Veneration, which they call the *Sune*, which contains the Sayings, Actions and Counsels of *Mahomet*. This by manifold Transcriptions became so augmented by some, and Abridged by others, and alter'd and mangled by most Copies, that little remain'd entire of the Impostors Words and Actions, but this was remedied by a *Caliph*, or a King of the Moors, who calling together a great Council of *Alfaquies* or *Priests*, commanded them by publick Proclamation to appear at *Damascus*. The *Caliph* seeing them in full Synod, communicated the business, and commanded six of the most Learned to go a-part, and take all the pretended Copies of the *Sune* with them. that each by himself should Collect a Book of the Sayings and Deeds of *Mahomet*, which they should conceive to be True: After they had finished their Task, they presented their Collections to him, which he no sooner had received, but he delivered to the Council, to be viewed and examined by them: These six Books thus perused and approved, were preserved, and all the rest ordered to be cast into a River near *Damascus*; And an Edict

was

was published, That no Priest should dare to Read or keep any other Book, and none should mention any saying or deed of Mahomet, but such as were found Written in the said Books, and that all Musel-men should receive these Books for True and Authentick, and Reverence them as the Alcoran it self.

They have another Book which they call *Musaph*, which is esteemed so Sacred, that they will not suffer it to be Translated into any other Language from the *Arabick*; some suppose it a kind of Service-Book to the *Alcoran*; others say it is an Extract of the *Alcoran*, and others conjecture it to be some short Gloss or Paraphrase thereon. But however it is, this Book is had in so great Reverence, that none is permitted to touch it with Naked or Unwashed Hands. When it is read in the Mosque the People give it a Devout Attention, and the Reader may not hold it lower than his Girdle, and having done Reading, he gives it a reverend Kiss, and touching it with his Eyes, with great Decency, lays it up in its place.

When he began his Preaching he had few or no followers, but Slaves, with those of his own House, till some time after, *Omar Abhatus*, and *Ubecer*, Nobles of Mecca, became his Converts; these Nobles were very gracious with the People of Mecca, and increased his Congregation to the number of Forty Persons, all special Zealots for his Religion. But at *Amax* and *Mastag*, he met with better success than this, for Preaching there, no fewer than Seventy Five Persons bound themselves by Oath to propagate and maintain his Law. Out of these Seventy, he chose Twelve, whom he Commissionated to disperse his Doctrine, who according to the warmth usual to new Converts, prosecuted the same with no small bazzard and industry. But at Mecca he afterwards met with a rub, for *Omar* and *Ubecer* relying upon their Power and Interest, resolved to Publish what *Mahomet* had kept secret and openly to read such Chapters, as he said, were sent him from Heaven; but the *Koraishtes*, and other Nobles of Mecca, disgusted at the Deportment of these Nobles, and especially their decrying the Worship of their great Idol *Alleze*, resolved upon their speedy suppression, and to this end resolved to put him to Death: The *Koraishtes* were the first in this Design; but the Angel *Gabriel* being his fast Friend, quickly made known the Design to *Mahomet*, and advised him to provide for his Escape; so that he thinking now of nothing else, with his followers, in all haste fled to Medina.

This Journey takes the Name of *Hegira*, and it happened in the 54th year of *Mahomet's* Age, being the 622 of our Redemption, and is the common and fixed *Aera* of the *Mahometans*, they beginning all their Accounts from this Original; it was a populous City, and filled both with *Jews* and *Pagans*; the latter of which became an easy Conquest, tho the former stoutly resisted him, laughing at the sillier passages of his Doctrine, and disputing the Authority of his Mission, and calling for Miracles to Confirm his Doctrine; his Answer was, That he came not to work Miracles, and that they themselves had not believed the *Prophets* which wrought them, that God was his Testimony, and that was sufficient; but this signifying nothing, being easy to be answered, he had a stronger Argument in some time after, namely, Armed Power, which was then, and hath been all along the chief propagator of that Religion, which hath since over-run all the *Eastern World*.

The first Quarrel that he had was with a *Caravan*, for understanding that the *Koraishtes* were sending a *Caravan* into Syria richly laden with the Goods of that Tribe; 319 *Muselmans* were presently dispatcht to intercept it. The *Koraishtes*, tho 1000 in number, were totally Discomfited, 70 Slain upon the place, and the rest put to Flight. This Victory is highly Celebrated in the *Arabian Chronicles*, and produced as a signal Testimony of Gods approbation of *Mahometism*.

In the fifth year of the *Hegira*, no less then ten thousand *Jews* and *Koraishtes* set upon the *Mahometans*, who repulsed them with inconsiderable loss, and gave them a total overthrow. In the same year he overcame again the *Koraishtes* and took all the women and Children captive. In the sixth year *Mahomet* had several other Conflicts with his enemies, whereof two were considerable, in the latter of which the *Koraishtes* were compelled to seek his Friendship, which they afterwards broke to the ruine of themselves and the delivery of the City of *Mecca* into the hands of *Mahomet*, and for seven or eight years together he fought with great success with all his Neighbours round about him, and sometimes with very considerable numbers of Men, so that he had brought all the Country for a great way round about, into Subjection, till at last his success was something clouded by an overthrow he suffered in the Vale of *Honani*, where the *Pagan Arabians* under the Command of *Melick*, son of *Ausi*, put the *Muselmans* to flight, and pursued them to the very Gates of *Mecca*; But *Mahomet*, with a *Javelin* in his hand, opposed their Entrance,

trance, bidding his men renew the battel, promising them the assistance of *Myriads of Angels*, whereupon returning, and coming unawares upon the Enemy, they utterly overcame them, taking the Women and Children Captive, and the Men afterwards became *Musfelmens* upon condition their Wives and Children should be restored.

The last Battle which *Mahomet* had, happened in the ninth of the *Hegira*, in which year *Mahomet* went to *Mecca*, where having spent some time in Teaching and Instructing the People, he returned to *Medina*, and Died. In the Battle he was Victorious, but his Death happening quickly after, they had like to have fallen together by the Ears about his Immortality, till the great Men at last with some Arts, and other difficulties, quieted the People, and made them content to believe he was Dead.

I shall conclude the whole with one Observation which the *Alfaqui*, or *Turkish* Priests themselves make concerning the Heaven of *Mahomet*, and note it as a great Defect: That tho he hath made an Heaven to gratify the Luxuries of the Men, yet he hath taken no care at all of the Women, whom he leaves to Die, in a manner, as brute Beasts, substituting a new and more Heavenly Race of Females, to gratify the Appetites of his Paradisiacal Gentlemen, whose Lust he makes almost, by infinite degrees, to surpass that of his Mortal *Musfelmens*, which yet is inferiour to that of no Nation in the World.

LXIX.

The Works of F. Rablais. M. D. or the Lives, Heroick Deeds, and Sayings of Garagantua and Pantagruel. With a large Account of the Life and Works of the Author, particularly an Explanation of the most difficult passages in them, never before Published in any Language. London, Printed for Richard Baldwin, near the Oxford Arms in Warwick-Lane. 1694.

THIS Book hath been Printed fifty times in French, since the first impression, and is perhaps one of the greatest pieces in its kind, that was or hath been known in any Age; many persons have since him, endeavoured to imitate him, as *Leen l' Adolphy*, and the Annonymous Authour of *Franfretuches*, and many others, but none hath been able to come near him, the memory of them having been dead long since. He was the most facetious man of the Age he lived in, and hath the testimony of very many learned Men, both his Contemporaries, and others who have lived since him, and even of *Calvin*, *Beza* and others, all which do make him a very great and prodigious person. He was born about the year 1484. His Father was an *Apothecary*, and possessed of an Estate called *La Douiniere*, near which place he sent his Son to be Educated in Abbey of *Seville* by the Monks of *St. Benedict*, where making little or no improvement, he removed him to the University of *Angiers*, and therein to the Convent of *Baumette*, and here also he had no great success. From thence he was removed to a Convent of *Franciscan Fryars* in *Poitou*, and was received into their Order, where he proved a great proficient in learning, here he studied and became a great Master of the Greek tongue, which procured him so much ill will, that he was looked upon as a *Conjurer*. This is observed out of a Letter of *Budaus*, the most learned man of his Age in that tongue, who writing to a friend of *Rablais's*, highly praises him, and particularly for his excellent knowledge in the Greek tongue, and exclaims against the stupidity, ignorance and ingratitude of those *Friars*.

Some say he was put between four walls with bread and water in the said Convent, for some unlucky actions, and was redeemed out of it by the learned *Andrew Tiraqueau*, then Lieutenant

nant General of the *Baylimick* of *Fontenay le Comte*; others say that they have a Tradition in the said Town, that one day when the Countrey people used to resort to the Convents Church, to address their prayers, and to pay their offerings to the image of *St. Francis* which stood in a place somewhat dark near that Church, *Rablais* removed the Saints image and put himself in the room; And not being able to keep his Countenance at the great variety of the postures that were made, fell a laughing, which being observed by some of the Gaping multitude, they cryed out Miracle, my good Lord *St. Francis* move, upon which an old Crafty Fryar, who easily suspected some sham, ferretted this special Saint out of his hole, and having caused him to be seized, the rest of the *Fraternity*, with their knotty Cords on his bare back, soon made him know, that he was flesh and not stone, and to with that he had been as hard as the stone, and senseless as the Saint, nay turned into the image it self, of which he was so lately the representation.

At last by the Intercession of some friends, of which the Bishop of *Mellizais* is said to be one, he obtained Pope *Clement 7th's* permission to leave the beggarly order of *St. Francis*, and to be admitted into the more easy order of *St. Bennet*, and was entertained in that Bishops Chapter in the Abbey of *Millezais*. But his pleasant jocose and Mercurial temper prevailing, he also left it, and laid down the Regular Habit, and took up the Secular, and rambling up and down, at last fixed at *Montpellier*, and took all his Degrees as a Physitian, and Practised Physick with reputation, and 'tis said that having published some Physick tract, which did not sell, upon the booksellers complaint to him, told him, that since the World did not know how to value a good Book, they would undoubtedly like a bad one, and that he would write something that should make him large amends. Upon which he composed his *Garagantua* and *Pantagruel*, by which the Bookseller got an Estate.

Going into *Italy* with the Cardinal *du Bellais*, who was sent *Embassadour* from *France*, and having brought him, with the rest of his retinue, to beg some favour of the Pope, was bid to make his Demand, and onely begg'd that the Pope would be pleased to excommunicate him, with which being surprized, and being asked why he made it, grounded it comically upon an old woman's story, but thereby ridicul'd the Popes excommunications, which however he was too good natur'd, or too wise to take notice of, but he going on in the same way and biting the *Italians* by sharp and Satyrical Jest, (as he that would

not

not spare the Pope himself, cannot well be expected to spare others) he found his condition very uneasy and unsafe, so that he was obliged to leave *Rome* without much preparation for such a Journey, and by that time he came as far as *Lyons*, had no money at all left. So that having a particular Love to good eating and drinking, he found himself in very bad circumstances: And at last was fain to have recourse to a *Stratagem* which might have been of dangerous consequence to one less known than *Rablais*.

Being lodged at the Tower and Angel, a famous Inn in that City, he took some of the Ashes in the Chimney, and having wrapt them up in several little papers, on one of them he writ *Poyson to kill the King*, in another *Poyson to kill the Queen*, in a third *Poyson to kill the Duke of Orleans*, and having at the *Change* met a young Merchant, told him, that being skill'd in *Physiognomy*, he plainly saw that he had a great desire to get an Estate easily, therefore if he would come to his Inn, he would put him in a way to get an hundred thousand Crowns. The greedy Merchant was very ready; so when he had treated our Doctor, he came to the main point, and pretending a great deal of Caution, at last shewed him the papers of Powder, and proposed to him to make use of them according to their Subscriptions, which the other promised, and they appointed to meet next day to take measures about it: But the too credulous, tho honest Trader, immediately ran to a Judge, who having heard the information, presently sent to secure *Rablais*, so the Doctor with his powder was seized, and being examined by the Judge, gave no answer to the accusation, save that he told the young Merchant, that he had never thought him fit to keep a secret, and onely desired them to secure what was in the Papers, and send him to the King, for he had strange things to say to him. Accordingly he is carefully sent to *Paris*, and handsomely treated by the way on free-cost, (as all the Kings prisoners are) and being come to *Paris*, was immediately brought before the King, who knowing him, asked him, what he had done to be brought in that condition, and where he had left the Cardinal *du Bellay*. Upon this the Judge made his report, shewed the Bills with the powder, and the Informations which he had drawn. *Rablais* on his side, told his case, took some of all the powders before the King, which being found to be onely harmless wood'-ashes, pleaded for *Rablais* so effectually, that the business ended in mirth, and the poor Judge was onely laught at for his pains.

Rablais was the *Democritus* of the Age he lived in, and his whole life a perpetual Jest. Mirth and a Bottle were his almost inseparable Companions, the former of these was never allayed, unless it were with thoughts of a reckoning for the latter; at that time he was thought somewhat serious, though probably 'twas because the house should not impose both upon him and the Company, he being generally not overwell stockt in the pocket; however the time of paying the shot in a Tavern, among merry Companions, is still called to this Day in France, *un quart d'heure de Rabelais*, that is, *Rablais* his Quarter of an hour.

Neither were his Jestis less productive of good then the deep earnest of others, of which the university of *Montpelier* furnisheth us with an Eminent example; none being admitted to the Degree of Doctor of Physick there, who hath not first put on the Gown and Cap of *Rablais*, which are preserved in the Castle of *Maror* in that City; The cause of this respect and Veneration to the memory of that learned man, is said to be this. Some Scholars having occasioned an extraordinary disorder in that City, *Anthony du Prat* Cardinal, Arch-bishop of *Seny*, then Lord Chancellor of France, upon complaint made of it, caused the University to be deprived of some part of its privileges. Upon this, none was thought fitter to be sent to *Paris* to solicit their restitution then our Doctor, who by his Wit, Learning and Eloquence, seemed made to obtain any thing. When he came to *Paris* about it, the difficulty lay in gaining audience of the Chancellor, who was so incensed, that he refused to hear any thing that could be said in their behalf. So *Rabalais* having in vain tried to be admitted, at last put on his red Gown and Doctors Cap, and thus accoutred, came to the Chancellours Palace, but the Porter and some other servants mistook him for a Madman, so *Rabelais* having (in a peremptory tone) been asked, who he was, let his impertinent Querist know that he was the Gentleman who usually had the honour to flea He-Calves, and that if he had a mind to be first flead, he had best make halt and strip immediately: Then being asked some other Questions, he answered in Latin, which the other not understanding, one that could speak that tongue was brought, who addressing himself to our Doctor in Latin, was answered by him in Greek, which the other understanding as little as the first did Latin, a third was fetch'd who could speak Greek, but he no sooner spoke in that Language to *Rablais*, but he was answer'd in Hebrew, and when one with much difficulty was procured that could speak Hebrew, he answer'd him in Syriack; Thus having exhausted

all the Learning of the Family, the *Chancelour* who was told that there was a merry fool at the Gate, who had outdone every one not onely in Languages, but in some finartness of repartees, ordered him to be brought in. 'Twas a little before Dinner. Then *Rablais* shifiting the merry *humour* into one more serious, addrest himself to the *Chancelour* with much respect, and having first made his excuse for his forc'd Buffoonry, in a most eloquent and learned Speech, so effectually pleaded the cause of his University, that the *Chancelour* at once both ravisht and perswaded, not onely promised the restitution of their priviledges, but made the Doctor sit down at Table with him, as a particular mark of his Esteem.

He was a great enemy to the *Monks* and hath all along in his work handled them with great severity, and it is easy enough to see through all the blind of his Farce and Mysterie, that he was a favourer of the Reformation. Yet he ordered his Affairs so, that he kept firm in the Friendship of Cardinal *du Bellay*, who being a Man of great learning and Judgment, and a great States-man as well as Scholar, knew very well *Rablais* his worth, and put a value upon him accordingly, and not onely gave him a Benefice of considerable worth, but made him one of the Prebends of a famous Chapter in the great *Metropolis* of *Paris*. It was in the pleatant retreat of this Benefice, not far from *Paris*, that he composed his *Garagantua* and *Pantagruel*, though some say 'twas at *Duiniere* already mentioned, and that the Neighbouring Abbey of *Seville* whose *Monks* lived not then according to the austerity of their rule, is partly the subject of it, which causes him (they say) to make so often mention of the *Monks* of the staff of the *Cross*, and the Vineyard of *Seville*, as also of *Basche*, *Lerne*, *Panzoust*, &c. Which are places near that Abbey.

Several Physitians being once assembled, to consult about an Hypochondriac humour that confined the Cardinal *du Ballay* to his Bed, they at last resolved that an Aperitive decoction should be prepared, to be frequently taken with some Syrup by the patient. Now *Rablais*, who perhaps was not of their opinion, while the rest of the Doctors were discoursing in their Scientifick *Gibbrish*, caused a Fire to be made in the yard, and on it to be set a Kettleful of water, into which he had put as many Keys as he could get, and while he was busy in stirring them about, with a stick, the Doctors came down, and asked him what he was doing, Following your directions, replied he. How in the name of *Galen*, cryed one of them, you are for something that may be very aperitive; and by *Hypocrates*, quoth he, I think you will own, that nothing can be more aperitive

give then keys, except you would have me send to the *Arsenal*, for some pieces of Canon. This odd fancy being immediately related to the sick Cardinal, set him into such a fit of laughing, that it helped more to cure him then the Prescription. This Jest will be yet much more to the purpose, to any one that understands the preparation and use of Chalbyeat Medicines.

Rablais was full of abundance of extraordinary Jests, smart and facetious repartees, pleasant raileries, and it would be too tedious to mention all commonly told of him for truth, and even by Authours. Some stories are told even of his horse, as that he commenced Doctor by the faculty of *Orange*, by the name of Doctor *Johannes Caballas*, who had a custome of admitting strangers; and sometimes unseen, to that Degree. This gave sufficient occasion not onely to make him, but all *France* to laugh at them, which had this good effect, that notwithstanding the poverty of the Faculty, it made them more careful for the future. And a great many things have been father'd upon him, which were not his; but when a man hath once been famous for Jests and merry Adventures, he is made to adopt all the Jests that want a father, and many times such as are unworthy of him; the like hath happened to *Ben. Johnson*, *Randolph*, and some others of our time. And his Enemies the *Monks* and some others, tell us, that he seemed as little concerned at the Summing up the great account of life, as at the payment of a small Tavern Reckoning; for they lay that he faced death with an unconcerned countenance, and died just as he lived; for say, they, when Cardinal *du Bellay* sent his page to him to have an account of his condition, his answer was, Tell my Lord I am just a going to search for the great may be; and a little before this, he had called for his *Domino*, which is a sort of hood which Curats wear, laying, put me on my *Domino*, for I am cold, besides I will dye in it, for, *beati sunt qui Domino moriuntur*; and when he was just going to dye, said, draw the Curtain, the Farce is done. And some other things are related of his Death, which are meer aspersions and unquestionably false, for as he had abundance of Friends, so he had abundance of Enemies; for it is hard to suppose that such a man as he, being in his 70th year, could have abandoned himself to those excesses they impute to him, being Curat of a Large Parish near *Paris*, and Prebend of *St. Maur des Fosses* in that City, and honour'd and esteem'd by many persons eminent for vertue, Piety and Learning. There was abundance of Epitaphs in *French* and *Latine* made upon him after his Death; I will onely add one, which is to be found in the Learned *Pasquier*, which

which is to be valued both for its wit and brevity. *Non Rubefuit Solus*, omni enim id, *Sed Aula, sed Ecclesia*, *Et Omnis Mundus* Agunt *Histrioniam*.

This Satyrical work of *Rablais* only Employ'd him at his spare hours, and he tells us that he spent no time in Composing it, but that which he usually allowed himself in eating, yet it hath deserved the Commendations of the most Serious Writers, and particularly of the great *Ihuanus* whose approbation alone is a sufficient Panegyrick. He was a man of business enough, if we consider him as Employed about the most secret concerns of the Cardinal *du Belloy*, or as Physician, and Curate of a large Parish. Yet he published many serious Tracts, and particularly a *Latin Version of Hippocrates his Aphorisms*, and with them, some of *Galen's Works*, which for its faithful use and purity of Style, hath been much esteemed by the most equal judges of both; nor is *Parvus*, who attempted the same, said to have succeeded so well. However, this ludicrous and sportive Book hath done more to the eternizing of his Name, than all his other Works; and indeed it is a Non-such, which whosoever pretends to imitate, will find himself mistaken, which howsoever must be allowed to loose something by a translation, which can never sufficiently humour the Genius of another Nation, although the Translator hath perhaps done it well, and besides hath added a Key which explains the *Mythology*, a thing which the world is extremely obliged to him for, and which we were hitherto in want of. There hath been indeed another Key set forth, but a false one, as the Author of the Preface proves by very clear and convincing reasons, and hath given us a great light into the whole, by this Discovery, and hath laugh'd out into such Variety of History and curious observations upon those times, to confirm the truth of the Key, agreeable to the Characters which *Rablais* gives of his *Heroes*, that it at once surprizeth us with pleasure, and satisfieth us to the truth of the Key. It is true that some of the lesser things are not clear to him, and 'tis very probable that he might mean two persons by one and the same Character, in some of the names of less note and importance, but however this signifies not much, and the design of the whole is well enough understood without

it, and the Authour is extremely to be commended for his Modesty. Of the names that are clearest, and unquestionably proved, I shall here set down some, for an Example *Gran gousier*, is *John d' Albert King of Navarr*, *Gargamelle*, is *Katherine de Foix Queen of Navarr*, *Gargantua* is *Henry d' Albert King of Navar*, *Pantagruel* is *Anthony de Burbon*, *Utopia*, *Navarr*, *Picrocole*, is *King of Spaine*, *Lerne*, *Spaine*, *Cakebakers of Lerne*, *Popish Priests*, *Anticyrian Hellebore* is the Holy Scripture, *Garagantua's* *Shepherds*, are *Lutheran preachers*, *Master-beggar of St. Anthony* is the Provincial father of that order. *Dipsodes*, the *Netherlanders*, *Giants*, *Princes*, *Medlars*, the *Reformers*, *Giants Armed with free stone*, *Castles about Lisle*, *St. Omers*, &c.

Mankind is naturally addicted to the Love of Fables, and long before learning was brought into *Greece* and *Italy*, the *Egyptians*, *Persians*, *Arabians*, and other *Eastern Nations*, to enhance the value of truths, which they thought not fit to prostitute to the Vulgar, hid them under the *Veils of Allegories* and *Apologues*. And even when Learning begun to flourish among the *Greeks* and *Romans*, they were made use of in a thousand cases, and were joyned to *Satyrs*, or *encomiums*, either to praise or dispraise, to correct Vice, or encourage Vertue, in all which cases they added a singular efficacy and beauty, and had besides this great Advantage, that the Authour lay conceal'd whenever he pleased. After this *Romances* were invented, And *Rablais* lived when all the foolish *Romances* that had been made in the *Barbarous* Ages before, were much read, And therefore designing to give a great Latitude to his *Satyr*, he thought he could not do better then to give it the form of those Lying stories, the better to secure himself from danger, and at once to shew their absurdities, also to cause his Book to be more read, having perceiv'd that nothing pleased the people better then such writings, the wise and Learned being delighted with the Morality, and the rest by their oddness. This was a good design, and proved as effectual, to make those who had any sense throw away those gross Fables stuffed with the wretched Tales of *Giants*, *Magicians*, and adventurous Knights, as *Don Quixots* proved in his Country, to root out *Knight Errantry*. Now *Rablais* chiefly pursues his Subject by jesting and exposing, ridiculing and despising, what he thinks deserves such an usage, and it is but Seldom that he makes use of railing, and sullen biting reproofs though sometimes he doth. In short, it is a mixture, or if I may use the expression, an *Ollio* of all the merry, serious, *Satyri al*, and diverting,

verting ways of writing that had been hitherto used. But still Mirth is predominant in the Composition, and like a pleasing tartness, gives such a relish to the Composition, that we ever feed on it with an eager appetite, and can never be clog'd with it. It is a good observation, that the business of Farce extends beyond Nature and probability; and there are so few improbabilities that will appear pleasant in the representation, that it will strain the best invention to find them out, and require the nicest Judgment to manage them, when conceiv'd. Extravagant and Monstrous fancies, are but sick dreams that rather torment then divert the mind. But when Extravagance and improbability happen to please, they do it to purpose, because they strike our thought with the greatest surprize. This work of *Rablais*, is doubtless an Original, by imitating and joyning in one so many others. It is Historical, *Romantick*, *Allegorical*, *Comical*, *Satyrical*, and for the mixture of odd, burlesque, *Barbarous Latin*, *Greek*, and obsolete words, which is to be seen in his Book; 'tis justifiable as it serves to add to the diversion of the reader, pleased generally the more, the greater the Variety there is in such a Work. In a word, the whole work is a very bitter, but Ingenious *Satyr*, not only against the *Romish Religion*, and all its abuses, as is above said, but of the insatiable Ambition of *Princes*, the *Knavery* of *States-men*, *Lawyers*, and indeed of all that was either criminal or Ridiculous in all orders of men of his time, but above all, of *Bigottry*, as it led men of all sorts to act either *Farces* or *Tragedies*, which he all along most facetiously *Ridicules* first, and then as severely lashes. In our next, we shall give a Brief account of the particular contents, design and method of each of the parts of the so much Renowned works of this our Modern *Lucian*, there being four parts in all. But now the little Room we have yet to spare, calls out to be filled up with some other Subjects.

LXX.

The life and Death of the Reverend Mr. John Eliot, first preacher of the Gospel to the Indians in America, with an account of the Wonderful success which the Gospel has had amongst the Heathen in that part of the World; And of the many strange customs of the Pagan Indians in New England. Printed for John Dunton at the Raven, in the Poultry. 1694.

I Shall not insist upon the particulars of his Birth, or indeed of his life, but refer the Reader to the Book it self, but only shall tell you in general, that whosoever shall peruse it, will find, he was a man of a most eminent and exemplary piety, and whose Zeal for Gods cause in general, and his own way in particular, but above all, his unwearied endeavours and concern for the conversion of the *Pagan Indians*, was and is worthy the imitation of our Clergy, who, the more the pity, seem so little Zealous for the Church they profess so much veneration for, that one would think they car'd not whether any body were of their Religion but themselves, provided there came enough only to Church to Keep up the appearance of a congregation, and that they *could* have their tythes paid, and enjoy the countenance of Authority above the rest; for alas, is it not too true of most of them, that if a sermon in the pulpit, or perhaps a printed Book, will not convert people, and keep them close to the Church, that are wavering, they e'en let them go? There's little visiting in private their dissenting or Popish Neighbours, in order to their conviction, or striving to win them first by familiarity, Kindness and good offices, and then by arguments, as is practis'd by their adversaries against our ill guarded people; there's little seeking after lost sheep, or if any come or be brought home again by any means, there's no provision made for their support, or encouragement, as is practis'd among those of all other persuasions, but rather all the discouragement imaginable. For tho here and there some particular persons are very Zealous and diligent both in reducing straglers, and confirming waverers, and in private as well as publick instructions, and are withal careful and tender even of the temporal state of those they thus spiritually feed and physick; yet they are but few,

few, and can do little to the publick interest, without the Concurrency of the whole Body of our Church, who if they were truly sensible of the unwearied endeavours of their adversaries of all sorts, to undermine and supplant them, and of their own imminent danger thereby, they would at least use some, if not all the same methods of Zeal and diligence to preserve, which the others use to destroy the Church, I mean such as may be practised by good Christians, and be no less earnest and warm in propagating that holy Doctrine for which our first Protestant *Martyrs* in *England* died, by private visits and conferences, and by pious and generous donations, and other provisions for the encouragement of Convents, and truly penitent Returning Back-sliders, than they are in publick sermons and printed Treatises, which tho excellent in their Kind, have little effect without the practice of the other more effectual helps, by which we may oppose *mine to mine*, and may beat our Enemies with their own weapons. And undoubtedly erecting a certain fund, and setting on foot some other advantageous methods for the encouragement, as we have said, of Converts and penitents, would in a little time prove effectually a much more beneficial work than the building and founding either of Alms-houses or *Free-Schools*, and would soon make this Church *already armed with* mighty truth, gain so much ground upon her adversaries on every side, that they would not long be able to preserve either place or name amongst us. And not only at home is this carelessness and Lukewarmness in the weighty concerns of Souls Justly reproachable to us, but yet still much more abroad in our forain plantations and Factories. For is it not an amazing thing to consider that tho the *English* Dominion and traffick be spread far and wide in both the *Indies*, yet that nothing has been done by any of us towards the conversion of any of those *Indians*, except what has been done by this one single pious Dissenter, Mr. *John Eliot* and some few others which followed him? Nay, and rather how unwilling are most of our Traders and planters, that any of their black-slaves should be made Christians, notwithstanding the earnest testimony of several Godly Ministers, both by word and writing against that impious contempt and undervaluing of Souls no less precious than their own, and for whom Christ died no less then for the best of us *Europeans*? And whether this neglect of promoting Christs Kingdom only out of eagerness to promote our Earthly trade and gain, Recommends our Religion in the Eyes of men of other persuasions, I leave any pious and understanding Soul to consider.

And

And whether that black crime, as it has perhaps already provoked God to suffer other Nations to worm us out of great part of our Trade and footing in some of those Remote Regions, for may likewise at last incense him to take away even that Gospel from us which we so much slight, and to give it to those forlorn Pagans by some other hands and means, since we who in all probability, had so great a door into the Indies open'd to us only for that purpose, instead of working in Gods vineyard, and converting of Souls, fell to plundering or wheedling the Indians out of those temporal Riches God had given them, without Returning the happy Exchange of those Soul-saving truths, which by our profession, and allegiance to our Heavenly King, the Lord Christ, we were bound by all manner of means to impart and impart to them instead of their metals and Jewels? But we shall leave this ungrateful subject, and return to give you a brief account of the customs of the Pagan Indians of that Countrey, and of the progress the Gospel has made there, and of the present state of the young growing Church among the Savage Natives, with some Remarkable particulars of a comparison made by our Author between Mr. Eliots conversions; and those of the Papists in those wild Countries, and so dismiss this treatise. He tells us that the Countrey where these Heathens were seated, is very spacious, and fruitful enough, and capable of great improvements if there were hands enough, that it is full of mines, but especially of Iron and Copper, and that of the latter there was so great plenty, that there was enough near the very surface of the Ground, to supply all the old World, and yet that these miserable Indians were so totally ignorant of the use of metals, that they knew not what a Knife was, but used stone instead of metal for their Tools, so that when the English appear'd first among them, and brought them Knives, their only name for an English man then was a Knife-man: And instead of Coins they used only little Beads with holes in them fit to string upon a Bracelet, whereof some were white, which were valued at about six to a penny, and others black or blew, but all made of the shells of Fishes found upon their shores, and called by the name of Wampum. And that, tho their Countrey affords now all the conveniences of humane life, yet so Idle, Ignorant, and unpolisht are those poor Savages, that they have no other Housing but a few mats tied about poles fixt into the Earth, and no Bed-clothes, but only a good fire to warm them in the Winter, which is there very fierce. Their day-clothes consist only of skins of Beasts, which cover the

hinder part of their bodies, their fore-part being provided only with a small kind of Apron to hide those parts, which natural modesty always affects to conceal. Their greatest dainty in Diet is *Nokebick*, that is a spoonful of their parch'd meal, with as much water, in the strength of which they will travel a day together. Their other Diet is the flesh of Deers, Bears, Mice, Rackoons, &c. when they can catch them, as also of fish, which they sometimes preserved by drying, but without Salt, which they never had, or Knew the use of, till the *English* shewed them it. For Physick, they use only some few odd Specificks in some particular eases, but their general Remedies are either Hot-houses, or the pretended charms of their Powaws or Conjuring *Pagan Priests*. Their Hot-house is only a little cave, in which after they have soundly heated it, they go as many as will fill it, and sit and sweat and smoke there for about an hour, and then run and plunge themselves into some cold adjacent Brook, which they do commonly with much benefit, and without any harm or mischief at all. By this Remedy they cure themselves of Venereal Diseases, and several other distempers. But in their more dangerous ails they have recourse chiefly to their Powaws or Satanical Priests, who if they be able to pay them well, come and sing and howl and roar over the sick, and use some strange Magital Ceremonies, and if this don't work a cure, they conclude the mans time is come, and there's an end. There is great plenty of Timber, yet Knew they not the use of ships, but were scar'd almost out of their wits when they first saw those Monstrous Masses of Wood come sailing in and spitting fire, and thundring out of their sides. But they cross't the Rivers in small *Canoes* hollowed and shaped out of the Bodies of Trees by the help of fire, and when they are overset by wind or weather, they quickly paddle out their way back again to shore with their hands and feet just like Dogs. Their manner of life is wholly Barbarous, the men being altogether lazy, and leaving all the hard work to their poor Squaws, or Wives, as planting, dressing, Inning and beating their corn, nay and so much as building their Wigwams or dwelling Huts, doing nothing themselves but stalk about and hunt, which extraordinary labour in the Women is thought to be the cause why they are in a manner wholly exempted from those pains women of other Nations feel in Child-birth. They continue pitcht in a place, till they have burnt up all the wood, and then they remove to fresh Quarters in some other wood, and so on their whole

whole lives, which made them imagine our *English* came thither only because they wanted fewel in their own Country. They are skilled in no mechanical Arts or Handicrafts, but yet by Lodging so much abroad, have learnt some little Knowledge of the Motion of the Stars. Among which some they call by the same names as our *Europeans*, as for Example, the constellation of the *Bear*. They divide time by sleeps, and Moons and Winters. Reading or writing they understand not at all, tho (what is very strange) there are found some very surprising and unaccountable characters engraven upon certain Rocks in the Country; they have few or no Traditions of Remark. As for their Religion, it consists in this: They believe there are many Gods who made and own the several Nations of the World, of which a certain Great God in the South-West Regions of Heaven is the most powerful; They fancy too, that every Remarkable Creature hath a peculiar God in it or about it, so that there is a Sun-God a Moon-God, &c. And the fire to them seems a very considerable God, because of its great and wonderful effects; they believe the anger or Goodwill of some God or other is expressed in all the good or evil that happens to them, and accordingly order suitable Solemnities of Devotion after their Ridiculous way, to the pretended Deities, which they suppose the Authours of any considerable events of either Kind. They call their chief God, *Kantantowit*; Who they believe first made a man and woman of a stone, which not pleasing him, he broke to pieces, and made another man and woman of a Tree, from whom the present race of men according to them, are descended. They likewise believe their Souls Immortal, and that if they be godly, they shall after death enjoy splendid entertainments with *Kantantowit*, but if otherwise, that they shall be condemned to wander about in a Restless horrtour, for ever. But they are very averse to the belief of a Resurrection. When they undertake any weighty enterprise, they first hold a Kind of Council, wherein they use many Diabolical Rites, and after several invocations of the Devil, are answered and advised by him, he appearing to them in a visible Shape, and giving them such instructions in their affairs as he thinks fit. And here the Authour observes to us, that there often have hapned odd events from these their applications to the Devil; And among the rest, this Remarkable one, viz. That in their late wars with the *English*, the *Indians* finding a Great inconvenience by the Dogs Kept by the *English*, who flew upon them when they approached

approached any *English* village, or Dwelling, and gave their Masters Notice of their Enemies approaches, and having there-upon sacrificed a Dog to the Devil, no *English* Dog after that would offer to bark at them for Divers months following. These *Indians* likewise use many parables in their discourses, are much given to anoint their heads; much delight in Dancing, especially after any victory; separate their Women from them at certain seasons for secret causes; give, and not take Dowries for their Wives; use grievous mournings and howlings for the dead; abhor swine, &c. Some of which customs have, tho with little reason, induced some Learned and pious men, to think them to be descended from the lost *Israelites* of the ten tribes, and amongst others, this Mr. Eliot, which so much the more stir'd up his Zeal to attempt their conversion, tho the difficulties of such an enterprise seem'd to be insuperable; Because they were a very stupid Nation, and by their way of living, approaching very near Brute beasts, so that it was as hard at least to civilise them, which yet must first be done, as it was to Christianise them afterwards. They are likewise very cruel to the prisoners of War they take from one another, tearing and cutting off their flesh, even while they are alive, and rolling or broiling, and then eating it before their eyes; Which mutual cruelties have mightily hindred their being so populous as other Nations. However they are reported to have been much more numerous some time before the arrival of the *English*, then at their coming, a prodigious mortality having swept away the greatest part of them a little before that time: But yet for all that, there were counted at the arrival of our people in that Spot of ground only that is now taken up by the three united Colonies now establish in *New-England*, about twenty distinct tribes or Clanns of people, which they call'd Nations, the Remnant of which, as likewise of the other little Nations near them, being most part of them destroyed since in their last wars with the *English*. As for their Language, it is, it seems, as uncouth and Barbarous as the people, wanting some of our Letters, and particularly an R, tho some *Northern Indians* have it. It contains words enough to tire any man, and put him out of breath to pronounce them; Which yet contain not above two short words of ours, as for Example, *Namatchkodtantamwongannunnah*, which signifies only, our Lusts, and *Noomomantamoonkanunonash*, signifying only our Loves. So that as the Author says, one would think they had been grow-
ing

ing ever since *Babels* confusion, to be shot out to such a tedious Length as that. Neither has their Language, as he observes, any manner of Affinity with any Language of *Europe*, or of any other part of our old World. But I must hasten, and therefore shall only add some small Remarks relating to the comparison our Authour makes between the conversions made by the *Popish Missioners*, and those effected by our *Protestant Mr. Eliot* and his followers; our Authour indeed confesses, that by reason of the great numbers of the *Roman Catholick* Clergy, and their well settled Rules and Funds for that purpose; many more conversions, and that in more Countries, are made by them than by our less numerous, and much less provided and encouraged *Protestants*, which at once indicates in all *Protestant* States in general, as well as ours in particular, a great defect both of Zeal and Policy, and of that true publick spiritedness, and concern for the publick weal, either of Church or state, without which no community can be well preserved in a prosperous condition against the open attacks, or more private machinations of politick and active Adversaries, and much less gain ground, or extend its limits upon any of them, as seems to be the main design of the Gospel, which we are told must be preached to all, even the most unknown and Remote Nations, before the end of the World; But then he gives us a short account how miserably they catechise and instruct their pretended Converts; whereof I shall insert two or three particulars, out of a manuscript of a *French Jesuite*, who was a Missioner in those parts, written in the *Iroquoise Language*, wherein among others, are these Questions and answers, viz.

1. Qu. *What Soil is Heaven made of?* A. *A very fine Soil, there is no want of meat or Clothes, 'tis but wishing like Fortunatus, and we have all we can desire*

2. Qu. *Do they work in Heaven?* A. *No, no, They need not do any thing, the fields yielding Corn, Beans, Pumpkins, &c. Without any labour, &c. Then in another Dialogue of Hell, among other things, he met with this stuff, viz.*

1. Qu. *What Soil is Hell made of?* A. *A very wretched one; it being a fiery pit in the Center of the Earth.*

2. Qu. *What shap'd things are the Devils?* A. *Horrid shap'd things, that go about with visards on, to fright men. So that according to Monsieur Jesuit, the Devils themselves would be handsome enough, were they not disguised with visards, &c. We shall only yet add one of their Resolutions of cases of Conscience,*

ence. One of their weighty Questions is, *Whether a Christian be bound to pay his Whore her hire, or no?* To which father Brujas answers, that because Barbarians use to keep no faith in such cases, the Christians may chuse whether they will Keep any, or no. But another of those Conscience easing Blades more peremptorily determines, *That a Christian is no more bound to pay his Whore, than he is obliged to pay a Witch that has enchanted him, this business being so very near akin to that.* After having passed over which horrible fopperies, our Authour proceeds to shew how much more solidly and Substantially our Converts in *New England* were instructed in true saving principles, by Mr. Eliot, and his generous helpers, observing by the by, that the *Papists* never cared to propagate the Gospel among any poor Nation, or where there was no prospect of Mr. *Missioners* well greasing his clumisie fist. To conclude, the present state of the converted *Indians* in *New England*, according to our Authours Report, is, this, viz. That since about fifty years, when Mr. Eliot first broke the Ice, and preached the Gospel among them, there are at present six very orderly Churches of Baptised *Indians* in *New England*, and eighteen congregations of *Catechumenes*, professing the name of *Christ*; over whom are twenty four *Indian* preachers, and four *English* preachers that preach to them in their own tongue. For other particulars, we refer the Reader to the Authour himself.

LXXI.

News of Learning for December. 1693.

From L O N D O N.

THere are lately publisht here, i. A Discourse concerning Providence, By the R. Dr. Sherlock, Dean of St. Pauls, &c. Printed for W. Rogers at the Sun against St. Dunstons Church, Fleet-Street, A most useful and seasonable piece in this Juncture of time, wherein so many pretenders to strong Reason, and that affect the name of *Esprits forts*, because they find they are not able to dispute God out of the world, would however wheedle him out of his Providence, and persuade him to part with

with his superintendence over worldly affairs, meerly for a complement of an imaginary idle greatness they are pleased to bestow upon him. Of this work we shall in our next give the most accurate account we can. An account of *Denmark* as 'twas in the year 1692. More particularly of the form of Government, how it became Hereditary and Absolute. The Constitutions, Tempers and Customs of the people, of the Revenue, Army, Fleet, Fortress, Court, Disposition and Inclination of the present King of *Denmark* towards his neighbours. The manner of Dispossessing and Restoring the Duke of *Holstein Gottorp*. The Interest of *Denmark* with other States, of the Clergy, Laws, Learning, &c. Sold by most Booksellers, we shall say no more of this Book for some Reason we suppose known well enough to sensible Readers.

3. Memoirs of the *sieur de Pontis*, who served in the *French* Armies six and fifty years under King *Henry the 4th*, *Lewis the 13th*, and *Lewis the 14th*. Containing many Remarkable passages relating to the War, the Court, and the Government of those Princes who have made such a noise in the World; faithfully Englished at the desire of the Duke of *Ormond*, by *Charles Cotton, Esq*; and dedicated to his Grace, the present Duke.

4. An Essay concerning obedience to the supreme Powers, and the Duty of Subjects in all Revolutions, with some considerations touching the present juncture of affairs.

5. A Compendious History of the Taxes of *France*, and of the oppressive methods of Raising them, of which we shall give an account in our next, with some additions of our own experimental knowledge.

6. An Impartial Enquiry into the Advantages and Losses that *England* hath Received since the Beginning of this present War with *France*. Wherein the Authour doth not without great semblance of Solidity, prove, that there is more money now in *England*, than there was before the War; these three last are to be Sold by *Richard Baldwin*, near the *Oxford-Arms* in *Warwick-Lane*.

7. A practical Discourse upon Humility, wherein is shewn the Nature, Reasonableness and usefulness thereof. Together with the ways of expressing and increasing it. By *Edward Pelling D. D.* Chaplain in ordinary to their Majesties, and Rectour of *Petworth* in *Sussex*. Printed for *W. Crook* at the *Green Dragon* without *Temple-Bar*.

8. Miscellany Essays upon Philosophy, History, Poetry, Morality, Humanity, Gallantry, &c. By the incomparable Mr. *St. Eure*.

Euremont, vol. 1. Translated by the Ingenious Mr. Brown, and sold by Abel Roper, at the Mitre near Temple-Bar, and John Everingham, at the Star in Ludgate-Street. A piece not inferiour to any that have yet appear'd under the name of that illustrious Author, and of which we shall likewise in our next give a more particular account.

9. A Discourse concerning the Government of the Thoughts. By George Tullie, Sub dean of York, in 8°. And Sold by Mr. Chiswell at the Rose and Crown in St. Pauls Church-yard.

There is also now in the press, *The Ladies Dictionary*, which has been long preparing, and is now accurately finisht by a polite person well versed and acquainted with all the peculiar terms used amongst the best Qualified of the tender and Lovely Sex, whose language is no less charming than themselves, and consequently that Book will be very useful to all of that Sex that would Know all the necessary accomplishments of it, and how to express themselves properly and modestly in speaking of all things that may concern them; Neither will it be unuseful even to Gentlemen, because they will thereby be instructed to address and converse the Fair in Terms much more Intelligible and Prevailing than either pedantry, or even the polite flights of meer male Wit or Eloquence can otherwise furnish them with. The undertaker of the *French Martyrology* desires the publick, may know, that tho it was at first designed, that no persons that did not subscribe by the twentieth fourth of December last, should have any advantage by the proposals made concerning the whole Work, which the said three last volumes, joyned to the first, already published, will compleat, yet at the Request of several, who have greatly encouraged the work, and who have not quite compleated their setts, the undertaker is now content to give till the tenth of March next for the sending in of Subscriptions, and no longer, for that he intends to deliver the work perfect to the subscribers, by the twenty fifth of March next. Proposals may be had at Mr. John Duntons at the Raven in the Poultry, and of most other Booksellers in both the Town and Country.

Several other choice Books there are which for want of room we must Reserve for our next. As we must likewise our foreign Books, for want of the arrival of our usual advices from Beyond

Sea.

An Alphabetical Table for the Months of Decem-
ber, 92. and for the whole year 93. which said
Months conclude the Second Volume of the Com-
pleat Library.

A Table of the Authours, Books, and Treatises, whereof
an Account is given in this Second Volume of the
Compleat Library, being a Continuation of the
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FINIS.